

حَفَاتُ الْمُبْتَدِئِ

THE BEGINNER'S GIFT

BY

IMĀM IBRĀHĪM BIN ḤASAN AL-MULLĀ

WITH

COMMENTARY BASED ON THE EXPLANATORY NOTES
OF SHAYKH YAḤYĀ BIN MUḤAMMAD AL-MULLĀ



KARIMA AL-MARWAZIYYA FOUNDATION
HIGH WYCOMBE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله الذي
فعلنا من عبادته النيران



POETRY IN PRAISE OF THE BEGINNER'S GIFT



Shaykh Muḥammad bin Aḥmad bin ‘Abd al-Raḥmān bin ‘Abd al-Laṭīf (Allāh have mercy on all of them)¹ said:

تُحَفَّةُ الْمُبْتَدِي يُحَقُّ بَأَن تَرْ
قَمَ بِالتَّبَرِّ أَوْ بِمَاءِ الْعُيُونِ
كَمْ أَفَادَتْ فَوَائِدَ كُلِّ مَنْ كَانَ
بِهَا يَعْتَنِي وَكَمْ مِنْ فُنُونِ
وَكَذَا شَرَحَهَا لِمَنْ هُوَ يُكْنَى
بِابْنِ عَبْدِ الرَّحِيمِ ذِي التَّيِّينِ

Tuḥfat al-Mubtadī deserves
To be written with gold or tears
How much did all those who paid attention to it benefit?
And in how many sciences [did it benefit us]?
Likewise its commentary by the one whose kunyah is
Ibn ‘Abd al-Raḥīm, the possessor of clarity

¹ He is the most learned scholar, Shaykh Aḥmad bin ‘Abd al-Raḥīm bin ‘Abd al-Laṭīf al-Shafī‘ī al-Aḥsā‘ī. He was from the scholars of the 12th Islamic century who authored a number of works on the Islamic sciences. Two of them have been published; a commentary on the 40 hadith of Imam al-Nawawī, and *Sharḥ Ḥadīth Salāt al-Tasbīḥ*.

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كل الحق
محمود

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❧❧

SINCERITY IN SEEKING KNOWLEDGE

❧❧

The author Shaykh Ibrāhīm bin Ḥasan al-Mullā said:

Seeking knowledge is an action which is of no benefit without sincerity. It is not befitting for a sane person to waste his life in an action which does not benefit him. Thus, he should strive to purify his intention for seeking knowledge for the sake of Allāh ﷻ. This is by the student making the intention for gaining the pleasure of Allāh ﷻ; the next world; removal of ignorance which the sacred law and intellect hold to be repugnant from himself and all those who are ignorant. He should also intend the revival of the religion and preserving of Islām, for the preservation of Islām is by means of knowledge.

Taqwa, worship and travelling to Allāh ﷻ is not correct when one is ignorant, due to that which is related in some reports that ignorance is closer to disbelief (*kufṛ*) than the whiteness of the eye is to the black. We ask Him ﷻ to guide us to the path leading to Him, and to bless us to travel towards Him in the manner that He is pleased with, by means of His generosity and kindness.²

² *Minhāj al-Rāghib* p.37.

❦❦❦

**CHAIN OF TRANSMISSION FOR
THE BEGINNER'S GIFT**

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أروي تحفة المبتدي عن الوالد الشيخ محمد عن والده
الشيخ أبو بكر عن والده الشيخ عبد الله عن والده الشيخ
أبو بكر عن عميه الشيخ عبد الرحمن والشيخ أحمد عن والدهما
الشيخ عمر عن والده الشيخ محمد عن والده الشيخ عمر عن والده
الشيخ عبد الرحمن عن عمه الشيخ إبراهيم بن حسن الملا وهو يروي
الفقه الحنفي عن شيوخ عدة منهم أخوة لأمه وابن عمه الشيخ محمد بن علي
آل الواعظ بسنده إلى الإمام أبي حنيفة

“I narrate *Tuhfat al-Mubtadi* from my father Shaykh Muḥammad; who narrated from his father Shaykh Abū Bakr; who narrated from his father Shaykh ‘Abdullāh; who narrated from his father Shaykh Abū Bakr; who narrated from his two Uncles Shaykh ‘Abd al-Raḥmān and Shaykh Aḥmad; who narrated from their father Shaykh ‘Umar; who narrated from his father Shaykh Muḥammad; who narrated from his father Shaykh ‘Umar; who narrated from his father Shaykh ‘Abd al-Raḥmān; who narrated from his Uncle Shaykh Ibrāhīm bin Ḥasan al-Mullā; who narrated Ḥanafī fiqh from a number of scholars, amongst them his half brother and cousin Shaykh Muḥammad bin ‘Ali Āl Wā‘iz with his chain to Imām Abū Ḥanīfah.”

٢٠٢٢
المحتويات CONTENTS
٢٠٢٣

Transliteration Table	1
Translator's Foreword	2
A Note About The Translation	2
Biography of Author	3
Biography of the Editor and Commentator of the Text	7
Original Publisher's Introduction	9
MATN	11
a1.0 Legal Categories	13
Obligatory Actions of the Prayer	13
Conditions of the Prayer	13
b1.0 Section: Cleanliness From Ritual Impurity	14
The Obligatory Actions of Ablution	14
The Recommended Actions of Ablution	14
The Desirable Actions of Ablution	15
The Disliked Actions of Ablution	16
b2.0 Section: That Which Nullifies Ablution and that which Does Not Nullify it	16
b3.0 Section: The Rulings of Istinjā'	17
The Ruling of Istinjā'	17

What is Istinjā' Disliked with	17
When is it Necessary to Use Water	17
What is Disliked when Relieving Oneself	17
What is Recommended when Entering the Bathroom and when Leaving it	18
b4.0 Section: The Rulings of Ritual Bathing	18
The Obligatory Actions of Ritual Bathing	18
The Recommended Actions of Ritual Bathing	18
That Which Necessitates Ritual Bathing	19
When is Ritual Bathing Recommended	19
b5.0 Section: The Waters with which Ritual Purification is Permissible	19
That which Purification is Not Permissible with	20
Used Water	20
The Ruling of Flowing and a Large Amount of Water	20
b6.0 Section: Regarding Purification from Impurity	20
Preventative Impurity	21
That which is Excused from Impure Substances	21
b7.0 Section: Regarding the Covering of Nakedness	21
c1.0 Section: The Times of Prayer	22
c2.0 Section: Regarding Facing the Direction of Prayer and the Intention	22
c3.0 Section: Regarding the Integrals of the Prayer	23
c4.0 Section: The Necessary Actions of the Prayer	23
c5.0 Section: The Recommended Actions of Prayer	24
c6.0 Section: The Desirable Actions of Prayer	27
c7.0 Section: The Invalidators of Prayer	28
c8.0 Section: The Disliked Actions of the Prayer	29

c9.0 Section: Actions Permitted for the one Praying	32
c10.0 Section: Recommended Prayers Before and After Prayer	33
Emphasized Recommended Prayers	34
Non Emphasized Recommended Prayers	34
c11.0 Section: Witr	34
COMMENTARY	37
a1.0 Legal Categories	39
Obligatory Actions of the Prayer	40
Conditions of the Prayer	40
b1.0 Section: Cleanliness from Ritual Impurity	42
The Obligatory Actions of Ablution	42
The Recommended Actions of Ablution	43
The Desirable Actions of Ablution	46
The Disliked Actions of Ablution	48
b2.0 Section: That which Nullifies Ablution and that which Does Not Nullify it	50
b3.0 Section: The Rulings of Istinjā'	54
The Ruling of Istinjā'	54
What is Istinjā' Disliked with	54
When is it Necessary to Use Water	55
What is Disliked when Relieving Oneself	55
What is Recommended when Entering the Bathroom and when Leaving it	56
b4.0 Section: The Rulings of Ritual Bathing	58
The Obligatory Actions of Ritual Bathing	58
The Recommended Actions of Ritual Bathing	59
That which Necessitates Ritual Bathing	60

When is Ritual Bathing Recommended	62
b5.0 Section: The Waters with which Purification is Permissible	64
That which Purification is Not Permissible with	65
Used Water	66
The Ruling of Flowing and a Large Amount of Water	66
b6.0 Section: Regarding Purification from Impurity	67
Preventative Impurity	67
That which is Excused from Impure Substances	68
b7.0 Section: Regarding the Covering of Nakedness	69
c1.0 Section: The Times of The Prayer	71
c2.0 Section: Regarding Facing the Direction of Prayer and the Intention	73
c3.0 Section: Regarding the Integrals of the Prayer	75
c4.0 Section: The Necessary Actions of the Prayer	78
c5.0 Section: The Recommended Actions of Prayer	82
c6.0 Section: The Desirable Actions of Prayer	91
c7.0 Section: The Invalidators of Prayer	94
c8.0 Section: The Disliked Actions of the Prayer	98
c9.0 Section: Actions Permitted for the One Praying	109
c10.0 Section: Recommended Prayers Before and After Prayer	111
Emphasized Recommended Prayers	111
Non Emphasized Recommended Prayers	112
c11.0 Witr	113
APPENDICES	115
Appendix A - The Invocations (<i>Adhkār</i>) and Supplications (<i>Du 'ā</i>) to be Recited After the Prayer	116

Appendix B - Virtues of Al-Aḥsā'	119
Early Entry into Islām	119
Closest in Resemblance to the Anṣār	119
The Prophet ﷺ Was Shown Al-Aḥsā' as a Possible Place of Migration	120
The Second Jum'ah of Islām	120
Firmness During Early Tribulations	120
The Ḥanafī Madhhab in al-Aḥsā'	120
Appendix C - Scholars of the al-Mullā family	123
Appendix D - The Wording of Salāh	126
تَكْبِيرَةُ التَّحْرِيمِ The Opening Takbīr	126
الْتِنَاءُ Praise	126
الْتَعَوُّذُ Seeking Protection	126
الْبِسْمِلَةُ Reciting Bismillāh	126
سُورَةُ الْفَاتِحَةِ The Opening Chapter	127
سُورَةُ الْكَوثرِ Chapter of Abundant Good	127
سُورَةُ الْأَخْلَاصِ The Chapter of Purity	127
التَّكْبِيرُ The Takbīr of Bowing	128
تَسْبِيحُ الرُّكُوعِ The Glorification of Bowing	128
التَّسْمِيْعُ The Tasmī	128
التَّحْمِيدُ The Tahmīd	128
التَّكْبِيرُ The Takbīr of Prostration	128
تَسْبِيحُ السُّجُودِ The Glorification of Prostration	128
الشَّهَادَةُ The Tashahud	128
الصَّلَاةُ الْإِبْرَاهِيمِيَّةُ The Salutation upon the Prophet ﷺ	129

الدُّعَاءُ The Supplication	129
التَّسْلِيمُ The Final Salutations	129
Appendix E - Brief Biography of Imām Abū Ḥanīfah and his Students	130
Appendix F - The Recognition of the Correctness of the Ḥanafī School	133
Biography of Shaykh ‘Abd al-Raḥmān bin Abī Bakr al-Mullā	134
The Recognition of the Correctness of the Ḥanafī School	135
The Widespread Following of the Ḥanafī School	136
The Use of Analogy	136
Ḥadīth of Mu‘ādh	136
Comprehensiveness of the Ḥanafī School	138
Praise of Imām Abū Ḥanīfah	138
Imām Abū Ḥanīfah and Ḥadīth	139
The Term 'Opinion'	139
The Labelling of the Ḥanafīs as People of Opinion	140
ACKNOWLEDGEMENTS	143

❦❦❦

TRANSLITERATION TABLE

❦❦❦

أ ء	’	ط	ṭ
آ	ā	ظ	ẓ
ب	b	ع	‘
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	و	w, ū
ز	z	ه	h
س	s	ي	y, ī
ش	sh	ـَ	a
ص	ṣ	ـِ	i
ض	ḍ	ـُ	u



Glorified
and Exalted
is He



Allāh bless
him and give
him peace



Allāh be
pleased with
him

9

Allāh be
pleased with
her



TRANSLATOR'S FOREWORD



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

It gives me great pleasure to present, by the grace of Allāh ﷻ, this beginners text on Ḥanafī Fiqh from al-Aḥsā', Saudi Arabia. The story behind this translation started more than a decade ago, back in the summer of 1997.

I along with numerous others attended the *Rihla* course in Nottingham, and it was there that we heard for the first time of the scholars of al-Aḥsā'. Hearing of these scholars ignited a deep desire to somehow meet and benefit from them. The opportunity arose almost ten years later in the Ramaḍān of 2006, when I was finally able to meet a member of the al-Mullā family, who kindly gifted me the Arabic original of this work.

From this point began another journey consisting of a number of trips to al-Aḥsā' on my weekends to meet Shaykh Yaḥyā bin Muḥammad al-Mullā, the editor and commentator on this work. He kindly gave up his already limited free time to read this text with me, and clarify any issues from his detailed notes.

It was during my stay in Saudi Arabia that the slow process of translation was begun during the month of Ramaḍān 2006, in the Masjid al-Nabawī al-Sharīf, a task which has crept along slowly until now.

A Note about the Translation

The translation before you consists of two parts. The first part is an attempt at an accurate rendering in English of the Arabic text entitled *Tuḥfat al-Mubtadī*. The second part is an abridged translation of Shaykh Yaḥyā bin Muḥammad al-Mullā's notes on the work which were published with the text, as well as his notes on Shaykh Abū Bakr al-Mullā's *Minhāj al-Rāghib*.

Shaykh Yaḥyā al-Mullā was consulted about the method of abridgment and reviewed the work before publication. Further details if needed can be requested by contacting the translator.

Translator
1432 Hijrī

❧❧

BIOGRAPHY OF THE AUTHOR

❧❧

Imām Ibrāhīm bin Ḥasan al-Mullā

The author of this work is the Imām, the Muftī, the Proof of the Sacred Law (*Sharī'ah*), Ibrāhīm bin Ḥasan al-Mullā, al-Ḥanafī, al-Aḥsā'.

Birth and Passing Away

Shaykh Ibrāhīm was born in the city of al-Aḥsā', in the area called al-Kūt. This neighbourhood of the city was the residence of a number of scholars and pious people. The exact date of his birth is unknown, however, it is clear that he was born around the end of the tenth century Hijrī. As for his passing away, it was on the seventh of Shawwāl 1048 Hijrī in the city of al-Aḥsā'.

Upbringing

The Shaykh was raised in a pious environment under the tutelage of his father and also his maternal uncle, the notable scholar Shaykh Muḥammad bin Mullā 'Alī Āl-Wā'iz. From a young age he was drawn to the seeking of sacred knowledge. He studied in al-Aḥsā' with its most notable scholars who held study circles and taught in religious schools.

His Teachers

The author studied with his maternal uncle and other scholars of the city. Over a number of years Shaykh Ibrāhīm studied *Aqīdah*, *Usūl*, *Ḥadīth*, *Tafsīr*, Grammar, Logic and *Tasawwuf*, until he attained a firm grounding and a high standing in terms of knowledge. His level of knowledge was at a level such that he was counted as being amongst the scholars of his city. He was given *Ijāzah* and praised by a number of scholars.

His Travels

The author did not limit his search of knowledge to the scholars of the al-Aḥsā' and their praise of him. Rather he set off in the pursuit of knowledge to the Ḥijāz and met and studied with the major scholars of the Holy Sanctuary, benefiting from both the resident scholars and those visiting.

Those that he took Knowledge from

- ✽ Shaykh al-Islām Wajih al-Dīn 'Abd al-Raḥmān bin 'Īsa al-Murshidī al-Ḥanafī who was the Muftī of the Ḥanafī school in Makkah. He wrote for our author a lengthy Ijāzah indicating in it to his firm grasp of the various Islamic disciplines.
- ✽ Shaykh Muḥammad bin 'Ali bin Allān al-Bakrī al-Siddiqī. Interestingly, Shaykh Muḥammad also studied and benefited from our author despite being counted as being from his Shaykhs. He wrote a commentary on a work by our author called *Daf' al-Asā*, describing him in his introduction as, “the Jurist and Muftī of the East.”
- ✽ Shaykh 'Abd al-Mālik bin Jamāl al-Dīn al-'Isāmī who passed away in 1037 Hijrī
- ✽ Shaykh Muḥammad al-Rūmī. He was described as the Qāḍī of the Two Holy Sanctuaries (*Ḥaramain*). Our author attended his lessons of the *tafsīr* of *al-Bayḍāwī*.
- ✽ He studied the science of the purification of the heart and manners from his maternal uncle and then with Shaykh Tāj al-Dīn al-Naqshbandī al-Hindī. This was when Shaykh Tāj al-Dīn visited al-Aḥsā'.

His Students

A number of notable scholars studied with him, amongst them being:

- ✽ His son Shaykh 'Abd al-Raḥīm
- ✽ His nephew Shaykh 'Abd al-Raḥmān bin Muḥammad Āl-Wā'iz
- ✽ The ruler of al-Aḥsā' Shaykh Yaḥyā bin 'Alī Pāsha
- ✽ Shaykh Muḥammad Ṣāliḥ, well known as al-Ḥakīm al-Aḥsā'ī
- ✽ Shaykh Muḥammad al-Aḥsā'ī al-Ḥanafī who migrated to Baghdād (d.1083 Hijrī)
- ✽ Shaykh Muḥammad bin Uthmān al-Shāfi'ī al-Aḥsā'ī, well known as “the Shāfi'ī of the age” (*Shāfi'ī al-zamān*)

- ❁ Shaykh Muḥammad bin Nāṣir, the Shāfiʿī Muftī and ancestor of the Āl ‘Abd al-Laṭīf family.

His Standing in Terms of Knowledge

Al-Muḥibbī said about our author in *Khulāsah al-Athar* (1/18-19)

“Shaykh Ibrāhīm bin Ḥasan al-Mullā al-Aḥsāʾī al-Ḥanafī is from the major scholars and Imāms adorned with the quality of conviction and engrossed with worship. He was a jurist, grammarian and well grounded in a number of sciences. He studied in his city with a number of scholars and studied in Makkah with its jurist ‘Abd al-Raḥmān al-Murshidī who wrote for him a detailed license indicating in it to his expertise in the Islamic sciences. He took the path from the knower of Allāh ﷻ Shaykh Tāj al-Dīn when he came to al-Aḥsā’, and in turn from him al-Amīr Yaḥyā bin ‘Alī Pāsha the ruler of al-Aḥsā’...he has a number of works in different sciences...and he has a large amount of poetry.”

His Works

The author’s preoccupation with teaching and issuing legal verdicts is perhaps a reason for his not leaving a great amount of written material behind. His written works include:

- ❁ *Al-Ajwibah al-Ibtisāmiyah* – A collection of answers to questions sent to him
- ❁ *Hidāyah al-Murīd Sharḥ Jawharah al-Tawḥīd* – A commentary to Imām al-Laqqānī’s well known poem on belief.
- ❁ *Hadīyyah al-Nāsik fī Aḥkām al-Manāsik* – A text on the legal rulings related to Ḥajj.
- ❁ *Daf‘ al-Asā fī Adhkār Ṣabāḥ wal-Masā’* – A collection of invocations for the morning and evening.
- ❁ *Baṣṭ al-Kasā’* – A commentary on the previous text.
- ❁ *Manzūmah fī Adab al-Akal wa al-Shurb* – A poem on the etiquettes of eating and drinking, the authors grandson Shaykh Muḥammad bin ‘Abd al-Raḥīm authored a commentary on it entitled *Miftāḥ al-Qurb*.
- ❁ *‘Uqd al- ‘Uqyān fī Shu‘ab al-Īmān* – A poem on the branches of faith.
- ❁ *Tuḥfat al-Mubtadī* – A brief introductory text for beginners, on Islamic Law, covering the legal issues related to purification and prayer according to the Ḥanafī school. This is the text which is before you.
- ❁ *Ṭurfat al-Muhtadī* – A commentary of the previous text.

- ❏ *Sharḥ Risālah al-Tājiyyah* – A commentary of a letter sent by Shaykh Tāj al-Dīn al Hindī to his student al-Amīr ‘Alī Pāsha , the ruler of al-Aḥsā’.
- ❏ *Al-Fatāwa al-Ibrāhīmiyyah* – A collection of legal verdicts issued by the author and collated by one of his students.
- ❏ *Sharḥ Manẓūmah al- ‘Imrīṭiyyah* – A commentary of a text on grammar.
- ❏ *Manẓūmah fī Mawāḍi ‘ al-Ṣalāt ‘ala al-Nabī* – A poem of all the places where one should send Salutations and Blessings upon our Master the Messenger of Allāh ﷺ.



BIOGRAPHY OF THE EDITOR AND COMMENTATOR OF THE TEXT



Shaykh Yaḥyā bin Muḥammad al-Mullā

Shaykh Yaḥyā bin Muḥammad al-Mullā is a contemporary scholar of Ḥanafī fiqh who resides in the city of Hofūf (al-Aḥsā') in the Eastern province of Saudi Arabia. He was born into the al-Mullā family who are descendants of the Companion Abū Bakr al-Ṣiddīq ؓ and are well known for producing scholars of the Ḥanafī madhhab. Shaykh Yaḥyā received his early education from his father Shaykh Muḥammad bin Abī Bakr al-Mullā.

Shaykh Muḥammad al-Mullā was well known for having studied with the scholars of al-Aḥsā' and then travelling to the Ḥijāz to study in the famous Ḥanafī Madrassa al-Ṣawlatiyyah in Makkah. After many years of study, and receiving his Ijāzah of graduation from Madrassa al-Ṣawlatiyyah he returned to al-Aḥsā' and began his teaching career. It was with him that Shaykh Yaḥyā studied the *Aqīdah* and *Fiqh* texts *Wasīlah al-Ṭalab* and *Kifāyah al-Ghulām* with its commentary. He also studied the famous Ḥanafī *Fiqh* primer *Nūr al-Īdāh* with its commentary *Marāqī al-Falāḥ* and a portion of the *Hidāyah* before his studies were cut short by the passing away of his father.

To continue his studies he was duly enrolled in Dār al-'Ulūm Makkah by a relative of his, this was during the period that Dār al-'Ulūm Makkah's principal was the great scholar of ḥadīth Shaykh Muḥammad Yāsīn al-Fādānī. Following his studies in Makkah he spent approximately two years in Madīnah where he studied with the scholars resident there. In addition to this he spent a year at al-Azhar in Cairo and completed the four year Degree in Sharī'ah from Jāmi'ah al-Imām Ibn S'aud al-Islāmiyyah.

From amongst the scholars Shaykh Yaḥyā has studied with are:

- ☞ Shaykh Y'aqūb 'Ali Murād al-Balūshī, with whom he studied *Marāqī al-Falāḥ Sharḥ Nūr al-Īdāh*, and the text of *Mukhtaṣar al-Qudūrī* with its commentary *al-Lubāb*
- ☞ Shaykh 'Āshiq Ilāhī al-Barnī. Shaykh 'Āshiq was resident in Madīnah, and there Shaykh Yaḥyā studied with him almost all of the *Hidāyah* in *Fiqh*, *Tanqīḥ Sharḥ*

al-Tawdīh of Taftāzānī in Usūl, *Mir'āt* in logic and the ḥadīth work *Mishkāt al-Maṣābiḥ*

- ☞ Shaykh Aḥmad Jābir Jibrān, with whom he studied *Jam 'al-Jawāmi'* in Usūl al-Fiqh, *Sharḥ ibn Aqīl* in Grammar, *Ashbāh wa al-Nazā'ir* of al-Suyūṭī, the treatise of Imām Murtaḍā al-Zabīdī on the science of ḥadīth, the *Mu'waṭṭā* of Imām Mālik with the commentary of al-Zarqānī, *Ṣaḥīḥ Muslim* and *Aqīdah al-Ṭaḥāwiyyah*
- ☞ Shaykh al-Bukhārī, with whom he studied *Nukhbat al-Fikr* with its commentary
- ☞ Shaykh Muḥammad Yāsīn al-Fādānī. Shaykh Yaḥyā attended his lessons on *Ṣaḥīḥ al-Bukhārī*, and gained Ijāzah from him on numerous occasions, which included regularly visiting the Shaykh in his home.
- ☞ Shaykh Ismā'īl Zayn al-Yamānī. Shaykh Yaḥyā attended some of his lessons
- ☞ Shaykh Ḥasan al-Mashāt. Shaykh Yaḥyā attended some of his lessons
- ☞ Shaykh al-Shinqīṭī, with whom he studied the grammar text *Mulhat al-I'rāb*
- ☞ Shaykh 'Abd al-Laṭīf al-'Arfaj, with whom he studied the poem *al-Rāḥabiyyah* with its commentary on the laws of inheritance
- ☞ Shaykh 'Abd al-Raḥmān al-Mullā. Shaykh 'Abd al-Raḥmān was one of the renowned elderly scholars of the al-Mullā family who had studied in the Madrasa al-Ṣawlatiyyah in Makkah and had spent a large part of his life in the Ḥijāz, towards the end of his life he returned back to al-Aḥsā'. It was here that Shaykh Yaḥyā studied *Ṣaḥīḥ al-Bukhārī* and the *Mu'waṭṭā* of Imām Mālik with him alongside parts of the other books of ḥadīth, indeed it was Shaykh Yaḥyā who was chosen by Shaykh 'Abd al-Raḥmān to be the appointed reader in the lessons.
- ☞ Shaykh 'Abd al-Shakūr al-Burmī, with whom he read the six books of ḥadīth
- ☞ Shaykh Sulṭān al-Ma'marī, a student of Shaykh Yaḥyā's father, with whom he studied the Qurān and *tajwīd*
- ☞ Shaykh Aḥmad al-Hussarī, with whom he studied *tajwīd* according to the *riwāyah* of al-Shāṭibiyyah

Shaykh Yaḥyā also has numerous licenses (Ijāzahs) in ḥadīth from a number of well known scholars such as Shaykh 'Abdullāh al-Ghumārī and Shaykh 'Abd al-Fattāḥ Abū Ghuddah.

Shaykh Yaḥyā currently resides in al-Aḥsā' with his family. In addition to his full time job he devotes a significant part of his free time to the service of the students of knowledge. He is involved in the running and teaching of the Ḥanafī Madrasa Shalhūbiyyah, alongside lessons elsewhere in other Masjids. The Shaykh is currently teaching *Mukhtaṣar al-Qudūrī*, *al-Ḥidāyah* and has taught a number of other texts in the past. These have included the over 2000 lines long poem on Ḥanafī fiqh authored by Shaykh Abū Bakr al-Mullā called *Tuḥfat al-Tullāb* (which some students memorize); *Al-Ikhtiyār*, *Uṣūl al-Manār*, *Uṣūl al-Shāshī*, *Shamā'il al-Tirmidhī* and *Mishkāt al-Maṣābiḥ*. He has taken it upon himself to carry out the task, painstaking at times, of carefully editing and publishing manuscripts, focussing primarily on the works of the al-Mullā family. To date he has published a number of titles, some of which he has added detailed referencing and commentary to.



ORIGINAL PUBLISHER'S INTRODUCTION



All praise is due to Allāh, the Lord of the worlds. Salutations and blessings upon the one sent as a mercy for the worlds, the one who said, “Whom so ever Allāh wants good for He gives him understanding in the religion.” And upon all his family, companions and their followers with goodness till the last day. To proceed:

Allāh ﷻ did not create the creation except for His worship, Allāh ﷻ said, “I did not create the jinn and mankind except for My worship.”

The prayer (*salāh*) is the peak of this worship, for it is the second pillar from the pillars of Islām, and the first thing which a slave will be questioned regarding in the next world. If it is sound then the rest of his actions will be sound, and if it is deficient then the rest of his actions will be deficient.

The scholars have stated: It is obligatory upon every legally responsible individual to learn the amount of knowledge which makes correct his belief, worship and transactions. Thus knowledge of the rulings of sacred law is from the most important, most virtuous, noble and complete of knowledges. Such that a Muslim is cognizant regarding his worship, and is able to perform it in the correct manner hoping for its acceptance, Allāh ﷻ willing.

When the five daily prayers are obligatory upon every responsible individual, it is incumbent to learn their rulings, conditions, pillars, necessary, recommended, desirable, disliked elements, and their obligatory and optional till the end of that which relates to them.

This treatise which is before us named *Tuhfat al-Mubtadī* is by the Imām, the proof of the religion, Ibrāhīm bin Ḥasan al-Mullā al-Ḥanafī al-Aḥsāʾī. It details the legal rulings of the prayer in a brief succinct manner, such that it is easy for legally responsible individuals to learn and teach it.

Out of our desire to make available this heritage, we saw that we should publish this text so that its benefit should be widespread, and that its good reach people. I ask Allāh that He makes this work accepted and effort rewarded.

I have expended my efforts in publishing this text, and this was according to the free time I had, seeking the pleasure of Allāh, and that people benefit by it. Also to revive that which was authored by our great predecessors. I ask Allāh to benefit the one who reads it with pleasure, give it complete acceptance and reward me and those

who participated in its publication a great reward. For Allāh is All Powerful to do so. O Allāh, send salutations and blessings upon our Master Muḥammad, his family and companions.

Yaḥyā bin Muḥammad bin Abī Bakr al-Mullā
9/27/1418 Hijrī

MATN

تَحْفَاتُ مَبْتَدِي

In the Name of Allāh, the Most
Merciful, Most Kind.

All Praise is due to Allāh, Lord of the Worlds. Salutations and blessings be upon our Prophet Muḥammad, the Master of the Messengers and the most superior of Allāh's entire creation, and upon his good family and noble companions and those that follow them with goodness till the Last Day. To proceed:

This is a brief simple text regarding the rulings of the prayer called 'The Beginner's Gift' (*Tuḥfat al-Mubtadī*) which the legally responsible person - who lacks the resolve to study that which is more detailed than it - cannot do without.

He (Glorified is He) is asked to benefit the Muslims by this text and make it solely for His sake. Indeed He is the best Master and best Helper.

It is reported from the Prophet ﷺ that he said, "The Prayer is the pillar of the religion (*dīn*). He who has established it has established the religion. He who leaves it has destroyed the religion." We ask Him (Glorified is He) for help with that which He has made us responsible for, and to make us amongst the rightly guided ones. We say, and success is from Allāh:

..

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ • وَالصَّلَاةُ وَالسَّلَامُ
عَلَى نَبِيِّنَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ • وَأَفْضَلِ
خَلْقِ اللَّهِ أَجْمَعِينَ • وَعَلَى آلِهِ الطَّيِّبِينَ •
وَصَحَابَتِهِ الْأَكْرَمِينَ • وَعَلَى التَّابِعِينَ
لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ • أَمَّا بَعْدُ:

فَهَذِهِ نُبَذَةُ يَسِيرَةٍ مِنْ أَحْكَامِ الصَّلَاةِ
لَا يَسْتَعْنِي الْمُكَلَّفُ عَنْهَا إِنْ قَصُرَتْ
هَمَّتْ عَمَّا هُوَ أَوْسَعُ مِنْهَا مُسَمَّاءُ بـ:
{تُحْفَةُ الْمُبْتَدِي}

وَهُوَ الْمَسْئُولُ سُبْحَانَهُ أَنْ يَنْفَعَ بِهَا
الْمُسْلِمِينَ • وَأَنْ يَجْعَلَهَا خَالِصَةً لَوَجْهِهِ
الْكَرِيمِ • إِنَّهُ نِعْمَ الْمَوْلَى وَنِعْمَ الْمُعِينُ.

وَرَدَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ
قَالَ: "الصَّلَاةُ عِمَادُ الدِّينِ مَنْ أَقَامَهَا فَقَدْ
أَقَامَ الدِّينَ • وَمَنْ تَرَكَهَا فَقَدْ هَدَمَ الدِّينَ."
نَسَأَلُهُ سُبْحَانَهُ إِلَّا عَانَهُ عَلَى مَا كَلَّفَنَا بِهِ • وَأَنْ
يَجْعَلَنَا فِي الْمُهْتَدِينَ وَنَقُولُ وَبِاللَّهِ التَّوْفِيقُ

[A1.0 LEGAL CATEGORIES]

a1.1 Know that the prayer has obligatory actions (*farā'id*), necessary actions (*wajibāt*), recommended actions (*sunan*) and desirable actions (*mustahabāt*). It also has invalidators (*mufsidāt*) and disliked actions (*makruhāt*).

Obligatory Actions of the Prayer

a1.2 As for the obligatory actions they are of two types:

- Obligatory actions which are outside the form of the prayer and are called conditions (*shurūṭ*);
- Obligatory actions within the prayer called pillars (*arkān*).

Conditions of the Prayer

a1.3 From the first category are eight things:

- (1) The cleanliness of the body from minor ritual impurity (*ḥadath*) and filth (*khabath*);
- (2) Cleanliness of clothing;
- (3) Cleanliness of the place;
- (4) Covering of nakedness (*'awrah*);
- (5) Facing the direction of prayer (*qibla*);
- (6) Time;
- (7) Intention;

ا١٫١ اعْلَمْ أَنَّ لِلصَّلَاةِ فَرَائِضَ وَوَاجِبَاتٍ وَسُنَنًا وَمُسْتَحَبَاتٍ. وَلَهَا مُفْسِدَاتٌ ۞ وَفِيهَا أَعْمَالٌ مَكْرُوهَاتٌ.

فَرَائِضُ الصَّلَاةِ

ا١٫٢ أَمَّا الْفَرَائِضُ فَهِيَ عَلَى قِسْمَيْنِ:

- فَرَائِضٌ خَارِجَةٌ عَنِ مَا هِيَ الصَّلَاةُ وَتُسَمَّى شُرُوطًا لَهَا
- وَفَرَائِضٌ دَاخِلَةٌ فِيهَا وَتُسَمَّى أَرْكَانًا.

شُرُوطُ الصَّلَاةِ

ا١٫٣ فَالْقِسْمُ الْأَوَّلُ ثَمَانِيَةُ أَشْيَاءَ:

- (١) طَهَارَةُ الْبَدَنِ مِنَ الْحَدَثِ وَالْخَبَثِ
- (٢) وَطَهَارَةُ الثَّوْبِ
- (٣) وَطَهَارَةُ الْمَكَانِ
- (٤) وَسِتْرُ الْعَوْرَةِ
- (٥) وَاسْتِقْبَالُ الْقِبْلَةِ
- (٦) وَالْوَقْتُ
- (٧) وَالنِّيَّةُ

(8) The opening *takbīr*.

(٨) وَالتَّحْرِيمَةُ

B1.0 SECTION: CLEANLINESS FROM RITUAL IMPURITY

b1.1 Attaining cleanliness from minor ritual impurity is achieved by ablution (*wuḍū*) and from major ritual impurity by ritual bathing (*ghusl*).

The Obligatory Actions of Ablution

b1.2 As for ablution it has four obligatory actions:

(1) Washing the face, which is the area from the usual hairline to below the chin, and that which is between the earlobes;

(2) Washing the arms up to and including the elbows;

(3) Wiping a quarter of the head;

(4) Washing the feet along with the ankles.

It is necessary to wash the skin not covered by hair, likewise the outer surface of a thick beard.

The Recommended Actions of Ablution

b1.3 Its recommended actions are:

(1) Beginning the ablution with the *tasmiyah*;

(2) And by washing his hands up to the wrists three times;

(3) The toothstick;

b١.٠ فَضْلٌ فِي الطَّهَارَةِ مِنَ الْحَدَثِ

b١.١ الطَّهَارَةُ مِنَ الْحَدَثِ : صُغْرَى: وَهِيَ الْوُضُوءُ • وَكُبْرَى: وَهِيَ الْغُسْلُ.

فُرُوضُ الْوُضُوءِ

b١.٢ أَمَّا الْوُضُوءُ فَفُرُوضُهُ أَرْبَعَةٌ:

(١) غَسَلَ الْوَجْهِ • وَهُوَ مَا بَيْنَ مَنْابِتِ الشَّعْرِ غَالِبًا إِلَى أَسْفَلِ الذَّقَنِ • وَمَا بَيْنَ شَحْمَتَيْ الْأُذُنَيْنِ

(٢) وَغَسَلَ الْيَدَيْنِ مَعَ الْمِرْفَقَيْنِ

(٣) وَمَسَحَ رُبْعَ الرَّأْسِ

(٤) وَغَسَلَ الرِّجْلَيْنِ مَعَ الْكَعْبَيْنِ

وَيَجِبُ غَسْلُ بَشْرَةٍ لَمْ يَسْتُرْهَا الشَّعْرُ • وَكَذَا يَجِبُ غَسْلُ ظَاهِرِ اللَّحْيَةِ الْكَثَّةِ .

سُنَنُ الْوُضُوءِ

b١.٣ وَسُنَنُهُ:

(١) ابْتِدَاؤُهُ بِالتَّسْمِيَةِ

(٢) وَغَسْلُ يَدَيْهِ إِلَى رُسْعِيهِ ثَلَاثًا

(٣) وَالسِّوَاكُ

- (4) Washing the mouth;
- (5) Rinsing the nose;
- (6) Combing the beard;
- (7) Interlacing the fingers;
- (8) Washing three times;
- (9) Wiping the whole head once;
- (10) And the ears with the same water;
- (11) Intention;
- (12) The order mentioned in the texts;
- (13) Continuity.

The Desirable Actions of Ablution

b1.4 As for its desirable actions they are:

- (1) Beginning with the right side;
- (2) Wiping the back of the neck;
- (3) Reciting the transmitted invocations during ablution;
- (4) To say after finishing and standing, facing the direction of prayer:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
 • وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ
 اجْعَلْنِي مِنَ التَّوَّابِينَ • وَاجْعَلْنِي مِنَ
 الْمُتَطَهِّرِينَ. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ
 أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

- (٤) وَلَمْضَمَّضُهُ
- (٥) وَالْإِسْتِنْشَاقُ
- (٦) وَتَخْلِيلُ اللَّحْيَةِ
- (٧) وَتَخْلِيلُ الْأَصَابِعِ
- (٨) وَتَغْلِيثُ الْعَسَلِ
- (٩) وَمَسْحُ كُلِّ الرَّأْسِ مَرَّةً
- (١٠) وَأُذُنَيْهِ بِمَا يِهِ
- (١١) وَالْيَتِيَّةُ
- (١٢) وَالتَّرْتِيبُ الْمَنْصُوصُ
- (١٣) وَالْوَلَاءُ

مُسْتَحَبَّاتُ الْوُضُوءِ

b١,٤ وَمُسْتَحَبَّاتُهُ:

- (١) التَّيَامُنُ
- (٢) وَمَسْحُ الرَّقَبَةِ
- (٣) وَالْأَدْعِيَةُ الْمَأْثُورَةُ فِيهِ
- (٤) وَأَنْ يَقُولَ بَعْدَ فَرَغِهِ وَقِيَامِهِ
 مُسْتَقْبِلًا:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
 • وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ
 اجْعَلْنِي مِنَ التَّوَّابِينَ • وَاجْعَلْنِي مِنَ
 الْمُتَطَهِّرِينَ. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ
 أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

The Disliked Actions of Ablution

b1.5 Its disliked actions are:

- (1) To use excess water;
- (2) To use too little water;
- (3) Talking with normal speech;
- (4) Seeking help from another person;
- (5) Exceeding the washing three times.

B2.0 SECTION: THAT WHICH NULLIFIES ABLUTION AND THAT WHICH DOES NOT NULLIFY IT

b2.1 The nullifiers of ablution are:

- (1) That which exits from the private parts;
- (2) Impure substances exiting from other than the private parts, if the impure substance flows to a place which is necessary to cleanse in ablution or bathing;
- (3) Vomiting the like of food and water if it is a mouthful, not the vomiting of phlegm even if it is a large amount;
- (4) Loss of consciousness;
- (5) Insanity;
- (6) Intoxication;
- (7) Sleeping lying down or leaning on one of the buttocks, not the sleep of the one firmly seated, nor the sleep of the one in prayer;
- (8) Loud laughter of an adult in a

مَكْرُوهَاتُ الْوُضُوءِ

b1,5 وَمَكْرُوهَاتُهُ:

- (١) الْإِسْرَافُ فِي الْمَاءِ
- (٢) وَالتَّقْتِيرُ فِيهِ
- (٣) وَالتَّكَلُّمُ بِكَلَامِ النَّاسِ
- (٤) وَالِاسْتِعَانَةُ بِغَيْرِهِ
- (٥) وَالزِّيَادَةُ عَلَى الثَّلَاثِ

b2,0 فَضْلٌ: فِيمَا يَنْقُضُ الْوُضُوءَ وَمَا لَا يَنْقُضُهُ

b2,1 وَنَوَاقِضُ الْوُضُوءِ:

- (١) مَا خَرَجَ مِنَ السَّبِيلَيْنِ
- (٢) وَالتَّجَسُّسُ الْخَارِجُ مِنْ غَيْرِهِمَا إِنْ سَالَ إِلَى مَوْضِعٍ يَجِبُ تَطْهِيرُهُ فِي الْوُضُوءِ أَوْ الْغُسْلِ
- (٣) وَقَيْءٌ نَحْوِ الطَّعَامِ وَالْمَاءِ إِذَا كَانَ مَلَأَ الْقَيْمَ . لَا قَيْءَ الْبَلْغَمِ وَإِنْ كَثُرَ
- (٤) وَالْإِعْمَاءُ
- (٥) وَالْجُنُونُ
- (٦) وَالسُّكْرُ
- (٧) وَنَوْمُ الْمُضْطَجِعِ وَالتَّكِي عَلَى أَحَدِ الْوَرَكَيْنِ . لَا نَوْمُ الْمُتَمَكِّنِ مِنَ الْأَرْضِ وَلَا نَوْمُ الْمُصَلِّي
- (٨) وَفَهْمُهُ بِالْإِغْيِ فِي صَلَاةٍ مُطْلَقَةٍ

complete prayer;

(9) Contact of the private parts; not touching the private parts nor touching a woman, nor the exiting of a worm from a wound.

B3.0 SECTION: THE RULINGS OF *ISTINJĀ'*

The Ruling of Istinjā'

b3.1 *Istinjā'* is recommended with the likes of a stone by means of which cleanliness can be achieved. There is no specific number required, and washing is superior.

What is Istinjā' Disliked with

b3.2 It is disliked with: a bone, dung, and the right hand.

When is it Necessary to Use Water

b3.4 It is necessary to use water if the impure substance exceeds the exit (point), and that which has exceeded is more than the amount of a dirham.

What is Disliked when Relieving Oneself

b3.5 It is disliked to: face the direction of prayer in the bathroom, likewise to turn ones back to it, to face the Sun and the Moon, to face the wind, to relieve oneself in the street, in places where people gather and below a tree.

(٩) وَالْمُبَاشَرَةُ الْفَاحِشَةُ. لَا مَسَّ الْفَرْجِ
• وَمَسُّ الْمَرَاةِ • وَخُرُوجُ دُوْدَةٍ مِنْ جُرْحٍ.

b٣,٠ فَضْلٌ: فِي أَحْكَامِ الْإِسْتِنْجَاءِ

[حُكْمُ الْإِسْتِنْجَاءِ]

b٣,١ الْإِسْتِنْجَاءُ سُنَّةٌ يَنْحَوِ حَجَرٍ يَحْضُلُ بِهِ
الْإِنْقَاءُ • وَلَا يُشْتَرَطُ فِيهِ عَدَدٌ مُخْصُوصٌ
• وَالْعَسَلُ أَفْضَلُ

مَا يُكْرَهُ بِهِ الْإِسْتِنْجَاءُ

b٣,٢ وَيُكْرَهُ: بِعَظْمٍ • وَرَوْثٍ • وَطَعَامٍ •
وَيَمِينٍ.

مَتَى يَجِبُ اسْتِعْمَالُ الْمَاءِ

b٣,٤ وَيَجِبُ الْمَاءُ إِذَا جَاوَزَتِ النَّجَاسَةُ
الْمَخْرَجَ وَكَانَ الْمُبَاوِزُ أَكْثَرَ مِنْ قَدْرِ
الدِّرْهَمِ.

مَا يُكْرَهُ عِنْدَ قَضَاءِ الْحَاجَةِ

b٣,٥ وَيُكْرَهُ: اسْتِقْبَالُ الْقِبْلَةِ فِي الْخَلَاءِ
• وَكَذَا اسْتِدْبَارُهَا وَاسْتِقْبَالُ عَيْنِ الشَّمْسِ
وَالْقَمَرِ • وَاسْتِقْبَالُ مَهَبِّ الرِّيحِ • وَالتَّحَلِّي
فِي الطَّرِيقِ • وَتَجَمُّعِ النَّاسِ • وَتَحْتَ شَجَرٍ
مُثْمِرٍ.

What is Recommended when Entering the Bathroom and when Leaving it

b3.6 It is recommended to precede it with the *tasmiyah* and *isti'adhah*, entering with the left, and exiting with the right, in reverse order to the masjid. It is recommended that he says when he leaves: *غُفْرَانِكَ* three times, *الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي*

B4.0 SECTION: THE RULINGS OF RITUAL BATHING

The Obligatory Actions of Ritual Bathing

b4.1 As for ritual bathing, its obligatory actions are:

- (1) Rinsing the mouth;
- (2) Rinsing the nose;
- (3) Washing all of the body even inside the foreskin;

It is not necessary for a woman to undo her braids, nor to wet them if the roots have been wet.

The Recommended Actions of Ritual Bathing

b4.2 Its recommended actions are:

- (1) To wash the hands;
- (2) Private parts;

مَا يُسْتَحَبُّ عِنْدَ دُخُولِ الْخَلَاءِ
وَالْخُرُوجِ مِنْهُ

b٣,٦ وَيُسْتَحَبُّ تَقْدِيمُ التَّسْمِيَةِ
وَالِاسْتِعَاذَةِ • وَالْيُسْرَى فِي الدُّخُولِ •
وَالْيَمْنَى فِي الْخُرُوجِ عَلَى عَكْسِ الْمَسْجِدِ.
وَيُسْتَحَبُّ أَنْ يَقُولَ إِذَا خَرَجَ: غُفْرَانِكَ
(ثَلَاثًا) • الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى
وَعَافَانِي.

b٤.٠ فَضْلٌ فِي أَحْكَامِ الْغُسْلِ

فُرُوضُ الْغُسْلِ

b٤,١ وَأَمَّا الْغُسْلُ فَفُرُوضُهُ:

- (١) الْمَضْمَضَةُ
 - (٢) وَالِاسْتِنْشَاقُ
 - (٣) وَغَسْلُ بَجْمِيعِ الْبَدَنِ حَتَّى دَاخِلُ الْقَلْفَةِ.
- وَلَا يَجِبُ عَلَى الْمَرْأَةِ نَقْضُ صَفَائِرِهَا وَلَا بَلُّهَا
إِذَا بُلَّ أَصْلُهَا.

سُنَنُ الْغُسْلِ

b٤,٢ وَسُنَنُهُ:

- (١) أَنْ يَغْسِلَ يَدَيْهِ
- (٢) وَفَرْجَهُ

(3) And impure substances on the body, then;

(4) Perform ablution and then pour water on the body three times.

That which Necessitates Ritual Bathing

b4.3 That which necessitates ritual bathing is:

(1) The emission of semen with a contracting motion and pleasure when released;

(2) The entering of the head of the male private part in the front or rear passageway- upon both people;

(3) The one awakening seeing semen or pre seminal fluid;

(4) The termination of the menstruation cycle;

(5) And post childbirth bleeding;

Not due to the emission of pre seminal fluid and wadi, nor an erotic dream without finding any wetness.

When is Ritual Bathing Recommended

b4.4 It is recommended to perform a ritual bath for the Friday prayer, the two 'Ids and *Ihram*.

B5.0 SECTION: THE WATERS WITH WHICH RITUAL PURIFICATION IS PERMISSIBLE

b5.1 It is permissible to perform ablution and a ritual bath with all pure water such as rain and water found on land, even if it changes due to being stagnant. Or is changed by water which is (still regarded

(٣) وَنَجَاسَةً عَلَى بَدَنِهِ • ثُمَّ
(٤) يَتَوَضَّأُ ثُمَّ يُفِيضُ الْمَاءَ عَلَى بَدَنِهِ
(ثَلَاثًا).

مُوجِبَاتُ الْغُسْلِ
b٤.٣ وَمُوجِبَاتُهُ :

(١) إِنْزَالُ الْمَنِيِّ عَلَى وَجْهِ الدَّفْقِ وَالشَّهْوَةِ
عِنْدَ انْفِصَالِهِ
(٢) وَعَيْبَةُ حَشَقَةٍ فِي قُبُلٍ أَوْ دُبُرٍ عَلَيْهِمَا
(٣) وَرُؤْيَا الْمُسْتَقِظِ الْمَنِيِّ أَوْ الْمَذِيِّ
(٤) وَانْقِطَاعُ الْحَيْضِ
(٥) وَالتَّيْفَاسُ.

لَا يَخْرُوجُ مَذْيٌ • وَوَدْيٌ • وَاحْتِلَامٌ مِنْ
غَيْرِ بَلَلٍ.

مَا يُسَنُّ لَهُ الْإِغْتِسَالُ

b٤.٤ وَيُسَنُّ غُسْلُ الْجُمُعَةِ • وَالْعِيدَيْنِ •
وَالْإِحْرَامِ.

b٥.٠ فَضْلُ: الْمِيَاهِ الَّتِي تَجُوزُ الطَّهَارَةُ
بِهَا

b٥.١ وَيَجُوزُ الْوُضُوءُ وَالْغُسْلُ بِكُلِّ مَاءٍ
ظَاهِرٍ كَمَاءِ السَّمَاءِ • وَمَاءِ الْأَرْضِ •
وَإِنْ تَغَيَّرَ بِالْمُكْتِ • أَوْ تَغَيَّرَ بِمَا لَا يَنْفَكُ

as) water, or with something pure which the water dominates, such as *ushnān*, soap and saffron.

That which Purification is Not Permissible with

b5.2 It is not permissible to perform ablution with water one of whose attributes has changed due to an impurity, nor with a small amount of stagnant water in which an impure substance has fallen. It is regarded as small if it is water which is not ten cubits by ten cubits.

Used Water

b5.3 Purification is not permissible with water used to remove a state of ritual impurity, nor to renew ablution, the water is pure but not purifying.

The Ruling of Flowing and a Large Amount of Water

b5.4 Flowing (water) does not become impure, and likewise that which reaches ten cubits by ten cubits, except if its attributes change.

B6.0 SECTION: REGARDING PURIFICATION FROM IMPURITY

b6.1 It is a condition that the body of the one offering prayer, his clothing and place be pure from all impurities which prevent the permissibility of the prayer.

عَنْهُ أَوْ بِشَيْءٍ طَاهِرٍ قَدْ غَلَبَ عَلَيْهِ الْمَاءُ
كَالْأَشْنَانِ وَالصَّابُونِ وَالزَّعْفَرَانِ.

مَا لَا تَجُوزُ الطَّهَارَةُ بِهِ

b5,2 وَلَا يَجُوزُ الْوُضُوءُ بِمَاءٍ تَغَيَّرَ أَحَدُ
أَوْصَافِهِ بِنَجَاسَةٍ ۞ وَلَا بِمَاءٍ رَاكِدٍ قَلِيلٍ
وَقَعَتْ فِيهِ نَجَاسَةٌ وَإِنْ قَلَّتْ: وَهُوَ مَاءٌ لَا
يَبْلُغُ عَشْرَةَ أَذْرُعٍ فِي مِثْلِهَا.

الْمَاءُ الْمُسْتَعْمَلُ

b5,3 وَلَا بِمَاءٍ مُسْتَعْمَلٍ فِي رَفْعِ حَدَثٍ ۞
أَوْ تَجْدِيدِ وُضُوءٍ ۞ وَهُوَ طَاهِرٌ غَيْرُ مُطَهَّرٍ.

حُكْمُ الْمَاءِ الْجَارِي وَالْكَثِيرِ

b5,4 وَلَا يَنْجُسُ الْجَارِي ۞ وَكَذَا مَا بَلَغَ
عَشْرَةَ أَذْرُعٍ فِي عَشْرَةٍ إِلَّا إِذَا غَيَّرَتْهُ.

b٦,٠ فَضْلٌ: فِي الطَّهَارَةِ مِنَ الْخُبَثِ

b٦,١ يُشْتَرَطُ: طَهَارَةُ بَدَنِ الْمُصَلِّي ۞ وَتَوْبِهِ
۞ وَمَكَانِهِ ۞ مِنْ كُلِّ نَجَاسَةٍ تَمْنَعُ جَوَازَ
الصَّلَاةِ.

Preventative Impurity

b6.2 It is that which exceeds the size of a dirham from the heavy impure substances such as the urine of [an animal] whose meat is not eaten, blood, wine, faeces. From the light impure substances it is the area of a quarter of the clothing, such as the urine of [an animal] whose meat is eaten and a horse.

That which is Excused from Impure Substances

b6.3 The amount of heavy (impure substances) which is excused is the size of a dirham and less, and from the light (impure substances) less than a quarter of the cloth. If the prayer is offered it is valid.

B7.0 SECTION: REGARDING THE COVERING OF NAKEDNESS

b7.1 The nakedness of a man is from below his navel to below his knees. A slavegirl's nakedness (is similar to that of a man) with the addition of the back and stomach. All of a free woman's body is nakedness except for the face, hands and feet.

b7.2 The prayer is invalidated by the exposing of a quarter of a body part from those (that are part) of the nakedness, not less than this. So if a quarter of a man's knee, or a quarter of a woman's shin or ear is exposed, both of their prayers are invalidated.

التَّجَاسُّةُ الْمَانِعَةُ

b٦.٢ وَهِيَ: مَا زَادَ عَلَى قَدْرِ الدِّرْهَمِ مِنَ الْمُعْلَظَةِ كَبُولِ مَا لَا يُؤْكَلُ لَحْمُهُ • وَالْدِّمِ • وَالْخَمْرِ • وَالْأَرْوَاثِ • وَمِقْدَارِ رُبْعِ الثَّوْبِ مِنَ الْمُخَفَّفَةِ • كَبُولِ مَا يُؤْكَلُ لَحْمُهُ وَالْفَرَسِ .

مَعْفُو النَّجَاسَةِ

b٦.٣ وَيُعْفَى مِنَ الْمُعْلَظَةِ عَنْ قَدْرِ الدِّرْهَمِ قَمَا دُونَهُ • وَمِنَ الْمُخَفَّفَةِ عَمَّا دُونَ رُبْعِ الثَّوْبِ. فَلَوْ صَلَّى مَعَ ذَلِكَ صَحَّتْ صَلَاتُهُ .

b٧.٠ فَصْلٌ: فِي سِتْرِ الْعَوْرَةِ

b٧.١ عَوْرَةُ الرَّجُلِ : مِنْ تَحْتِ سُرَّتِهِ إِلَى تَحْتِ رُكْبَتَيْهِ • وَتَزِيدُ عَلَيْهِ الْأَمَةُ : بِظَهْرِهَا وَبَطْنِهَا . وَجَمِيعُ بَدَنِ الْحُرَّةِ : عَوْرَةُ إِلَّا وَجْهَهَا وَكَفَّيْهَا وَقَدَمَيْهَا.

b٧.٢ وَتَفْسُدُ الصَّلَاةُ بِانْكِشَافِ رُبْعِ عُضْوٍ مِنَ الْعَوْرَةِ لَا مَا دُونَهُ حَتَّى لَوْ انْكَشَفَ رُبْعُ فَخِذِ الرَّجُلِ أَوْ رُبْعُ سَاقِ الْمَرْأَةِ أَوْ رُبْعُ أُذُنِهَا فَسَدَتْ صَلَاتُهُمَا.

C1.0 SECTION: THE TIMES OF PRAYER

c1.1 The time of the *Ṣubḥ* (dawn) prayer is from the true dawn, which is the horizontal whiteness on the horizon, until the rising of the sun.

c1.2 The *Zuhr* prayer is from the (Sun's) zenith until a shadow reaches twice its length, in addition to its shadow at midday.

c1.3 The 'Aṣr prayer is from a shadow reaching twice its length until sunset.

c1.4 The time of the *Maghrib* prayer is from sunset until the disappearance of the white twilight which follows the red twilight.


c1.5 The 'Ishā' prayer is from the disappearance of the white twilight until the true dawn.

C2.0 SECTION: REGARDING FACING THE DIRECTION OF PRAYER AND THE INTENTION

c2.1 Facing the direction of prayer is a condition except in the case of one in fear, such as from an enemy or a predatory animal. Likewise an ill person who does not have anyone to face him towards the direction of prayer. His direction of prayer is the direction that he is able to face. The direction of prayer of the one who is unsure of it is the direction he estimates.

c2.2 As for the intention, its meaning is to desire to perform an action. It is

C١,٠ فَصْلٌ فِي أَوْقَاتِ الصَّلَاةِ

C١,١ وَقْتُ الصُّبْحِ: مِنَ الْفَجْرِ الصَّادِقِ  وَهُوَ الْبَيَاضُ الْمُعْتَرِضُ فِي الْأَفْقِ إِلَى طُلُوعِ الشَّمْسِ.


C١,٢ وَالظُّهْرُ: مِنَ الزَّوَالِ  إِلَى بُلُوغِ الظِّلِّ مِثْلِيهِ سِوَى فَنَاءِ الاسْتِوَاءِ.

C١,٣ وَالْعَصْرُ: مِنْ بُلُوغِ الظِّلِّ مِثْلِيهِ إِلَى الْمَغْرِبِ.

C١,٤ وَوَقْتُ الْمَغْرِبِ: مِنْهُ إِلَى غُرُوبِ الشَّفَقِ الْأَبْيَضِ الْمُتَعَقِّبِ لِلْحُمْرَةِ.

C١,٥ وَالْعِشَاءُ: مِنْ غُرُوبِ الشَّفَقِ الْأَبْيَضِ إِلَى الصُّبْحِ الصَّادِقِ.

C٢,٠ فَصْلٌ: فِي اسْتِقْبَالِ الْقِبْلَةِ وَالنِّيَّةِ

C٢,١ اسْتِقْبَالُ الْقِبْلَةِ شَرْطٌ إِلَّا فِي حَقِّ الْخَائِفِ مِنْ نَحْوِ عَدُوٍّ أَوْ سَبْعٍ وَالْمَرِيضِ الَّذِي لَا يَجِدُ مَنْ يُحَوِّلُهُ إِلَيْهَا  فَإِنَّ قِبْلَتَهُمَا جِهَةٌ قُدِّرَتْهُمَا. وَقِبْلَةُ مَنْ اسْتَبْهَتْ عَلَيْهِ الْقِبْلَةُ جِهَةٌ تَحَرَّيْهِ.

C٢,٢ وَأَمَّا النِّيَّةُ فَمَعْنَاهَا: فَصْدُ الْفِعْلِ.

a condition that the intention should be with the heart, articulating with the tongue is desirable.

c2.3 It is necessary to specify in the obligatory and necessary prayers as opposed to the recommended and optional prayers (*nawafil*), for which a general intention for prayer suffices.

C3.0 SECTION: REGARDING THE INTEGRALS OF THE PRAYER

c3.1 As for the second category from the obligatory actions of the prayer, they are other than the opening *takbīr*. This is due to it being from the first category and is a condition, but it has a semblance to the integrals:

(1) Standing for the one able to in the obligatory and necessary prayers;

(2) Reciting of a verse in two units (*rak'ahs*) of an obligatory prayer and all units of the *Witr* and optional (*nafl*) prayers;

(3) Bowing;

(4) Prostrating;

(5) The final sitting for the length of the *tashahhud*;

(6) The sequence of standing before bowing, and bowing before prostrating;

(7) The one praying exiting (the prayer) with his own action.

C4.0 SECTION: THE NECESSARY ACTIONS OF THE PRAYER

c4.1 As for its necessary actions:

وَالشَّرْطُ نِيَّةُ الْقَلْبِ • وَالتَّلْفُظُ بِاللِّسَانِ مُسْتَحَبٌّ.

٢٢,٣ وَلَا بَدَّ مِنَ التَّعْيِينِ فِي الْفَرَضِ وَالْوَاجِبِ بِخِلَافِ السُّنَنِ وَالتَّوَافِلِ • وَيَكْفِي لَهَا نِيَّةُ مُطْلَقِ الصَّلَاةِ.

٣٣,٠ فَضْلٌ: فِي أَرْكَانِ الصَّلَاةِ

٣٣,١ وَأَمَّا الْقِسْمُ الثَّانِي مِنْ فَرَائِضِ الصَّلَاةِ فَهِيَ سِوَى التَّحْرِيمَةِ • لِكَوْنِهَا مِنَ الْقِسْمِ الْأَوَّلِ فَهِيَ شَرْطٌ لَكِنْ لَهَا شَبَهٌ بِالْأَرْكَانِ:

(١) الْقِيَامُ لِلْقَادِرِ فِي الْفَرَضِ وَالْوَاجِبِ

(٢) وَقِرَاءَةُ آيَةٍ فِي رَكَعَتَيْنِ مِنَ الْفَرَضِ

وَفِي جَمِيعِ رَكَعَاتِ الْوُتْرِ وَالتَّقْلِيلِ

(٣) وَالرُّكُوعُ

(٤) وَالسُّجُودُ

(٥) وَالْقُعُودُ الْأَخِيرُ مَقْدَارَ التَّشَهُّدِ

(٦) وَتَرْتِيبُ الْقِيَامِ عَلَى الرُّكُوعِ

وَالرُّكُوعِ عَلَى السُّجُودِ

(٧) وَخُرُوجُ الْمُصَلِّي بِصُنْعِهِ.

٣٤,٠ فَضْلٌ: فِي وَاجِبَاتِ الصَّلَاةِ

٣٤,١ وَأَمَّا وَاجِبَاتُهَا:

(1) Recitation of the *Fātiḥah* in other than the last two units of an obligatory prayer;

(2) Adding a chapter (*ṣūrah*) or that which is equivalent to it, such as a long verse or three short verses;

(3) Observing order with a repeated action in the unit;

(4) The first sitting;

(5) The *tashahhud* in the two sittings;

(6) Exiting the prayer with the wording of salutations (*salām*);

(7) The *Qunūt* of *Wiṭr*;

(8) The *takbīr*s of the two 'īds;

(9) Specifying the first two (units) from the obligatory (prayer) for recitation;

(10) Stillness when bowing and prostrating;

(11) Loud and silent (recitation) in their places;

(12) Silence of the follower at the time of the *imam's* recitation;

(13) The prostration of forgetfulness (*sujūd al-sahw*) due to the leaving of a necessary act.

C5.0 SECTION: THE RECOMMENDED ACTIONS OF PRAYER

c5.1 As for its recommended actions (they are):

(1) The call to prayer (*adhan*);

(2) The *iqāmah* for the obligatory prayers after the entering of the time;

(١) قِرَاءَةُ الْفَاتِحَةِ فِي غَيْرِ الرَّكَعَتَيْنِ الْأُخْرَيَيْنِ مِنَ الْفَرَضِ

(٢) وَضَمُّ سُورَةٍ ۞ أَوْ مَا يُقَوِّمُ مَقَامَهَا مِنْ آيَةٍ طَوِيلَةٍ ۞ أَوْ ثَلَاثِ آيَاتٍ قِصَارٍ

(٣) وَرِعَايَةُ التَّرْتِيبِ فِي فِعْلِ مُكَرَّرٍ فِي الرَّكَعَةِ ،

(٤) وَالْقَعْدَةُ الْأُولَى

(٥) وَالتَّشَهُدُ فِي الْقَعْدَتَيْنِ

(٦) وَالْخُرُوجُ مِنْهَا بِلَفْظِ السَّلَامِ

(٧) وَقُنُوتُ الْوُتْرِ

(٨) وَتَكْبِيرَاتُ الْعِيدَيْنِ

(٩) وَتَعْيِينُ الْأَوَّلَيْنِ مِنَ الْفَرَضِ لِلْقِرَاءَةِ

(١٠) وَالطَّمَأْنِينَةُ فِي الرُّكُوعِ وَالسُّجُودِ

(١١) وَالْجَهْرُ وَالْإِخْفَاءُ فِي مُحَلِّهِمَا

(١٢) وَإِنْصَاتُ الْمُقْتَدِي وَقْتُ قِرَاءَةِ الْإِمَامِ

(١٣) وَسُجُودُ السَّهْوِ بِتَرْكِ وَاجِبٍ.

٥٥٠ فصل: فِي سُنَنِ الصَّلَاةِ

٥٥١ وَأَمَّا سُنَنُهَا:

(١) الْأَذَانُ

(٢) وَالْإِقَامَةُ لِلْفَرَائِضِ بَعْدَ دُخُولِ وَقْتِهَا

(3) Raising the hands for the opening *takbīr*;

(4) Raising both hands in the *takbīr* of *Qunūt* in the *Wiṭr*;

(5) And the *takbīrs* of the two ‘Īds not in other than these;

(6) That it be for the man in line with his ears and for the woman in line with her shoulders;

(7) Spreading out the fingers when raising (the hands) between closing them tight and spreading them out;

(8) Loud recitation of the *takbīr* by the *imām*;

(9) The opening supplication (*thanāʾ*);

(10) Seeking refuge for the recitation;

(11) Reciting the *tasmiyah* at the beginning of the *Fātiḥah* not for the chapter;

(12) Reciting *āmīn* silently in all of them;

(13) Placing the right hand on the left hand below the navel;

(14) The *takbīr* of bowing;

(15) Reciting the glorification (*tasbīḥ*) three times;

(16) Straightening of the back;

(17) Grasping the knees with the hands;

(18) Spreading out the fingers when bowing;

(19) To place them (the knees) before the hands;

(٣) وَرَفَعُ الْيَدَيْنِ لِلتَّحْرِيمَةِ

(٤) وَرَفَعُهُمَا فِي تَكْبِيرِ الْقُنُوتِ فِي الْوُتْرِ

(٥) وَتَكْبِيرَاتِ الْعِيدَيْنِ لَا فِي غَيْرِهِمَا

(٦) وَكَوْنُهُ لِلرَّجُلِ حَدَاءً أُذُنَيْهِ ۝ وَلِلْمَرْأَةِ

حَدَاءً مَنْكَبَيْهَا

(٧) وَنَشْرُ الْأَصَابِعِ فِي الرَّفْعِ بَيْنَ الضَّمِّ

وَالْتَفْرِيجِ

(٨) وَجَهْرُ الْإِمَامِ بِالتَّكْبِيرِ

(٩) وَالْقَنَاءُ

(١٠) وَالتَّعَوُّذُ لِلْقِرَاءَةِ

(١١) وَالتَّسْمِيَةُ فِي أَوَّلِ الْفَاتِحَةِ لَا السُّورَةِ

(١٢) وَالتَّأْمِينُ سِرًّا فِي الْجَمِيعِ

(١٣) وَوَضْعُ يَمِينِهِ عَلَى يَسَارِهِ تَحْتَ سُرَّتِهِ

(١٤) وَتَكْبِيرُ الرُّكُوعِ

(١٥) وَتَسْبِيحُهُ (ثَلَاثًا)

(١٦) وَبَسْطُ ظَهْرِهِ وَتَسْوِيَةُ عَجْزِهِ

(١٧) وَأَخْذُ رُكْبَتَيْهِ بِيَدَيْهِ

(١٨) وَتَفْرِيجُ أَصَابِعِهِ فِيهِ

(١٩) وَوَضْعُهُمَا قَبْلَ يَدَيْهِ

(20) Placing the hands before the face, reversing the order when rising;

(21) Rising from bowing;

(22) The *tasmi'* which is to say "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" the *imām* alone says this;

(23) The *tahmīd* which is to say "رَبَّنَا لَكَ الْحَمْدُ" the follower alone says this, the one praying by himself combines between them both;

(24) The *takbīr* of prostration (*sujūd*);

(25) The reciting of the glorification three times;

(26) Separating the elbows from the sides and separating the arms from the ground, a woman lowers herself and attaches her stomach to her thighs;

(27) The *takbīr* of sitting;

(28) The *takbīr* of standing;

(29) Spreading out the left foot and raising the right in both sittings, women are to adopt the *tawarruk* position;

(30) Spread the fingers on the thighs except when pointing at the time of the testimony;

(31) Sitting between the two prostrations;

(32) Reciting the *Fātiḥah* in other than the first two units of the obligatory prayer;

(33) Salutations upon the Prophet ﷺ at the end of the final *tashahhud*;

(٢٠) وَوَضَعَ يَدَيْهِ قَبْلَ وَجْهِهِ عَلَى عَكْسِ

النُّهُوضِ

(٢١) وَالرَّفْعُ مِنَ الرُّكُوعِ

(٢٢) وَالتَّسْمِيْعُ بِأَنْ يَقُولَ: سَمِعَ اللهُ لِمَنْ

حَمِدَهُ • وَيَكْتَفِي بِهِ الْإِمَامُ

(٢٣) وَالتَّحْمِيدُ بِأَنْ يَقُولَ: رَبَّنَا لَكَ الْحَمْدُ

• وَيَكْتَفِي بِهِ الْمُؤْتَمُّ • وَالْمُنْفَرِدُ يَجْمَعُ

بَيْنَهُمَا

(٢٤) وَتَكْبِيرُ السَّجُودِ

(٢٥) وَتَسْبِيحُهُ ثَلَاثًا

(٢٦) وَمُجَافَاةُ مِرْفَقَيْهِ عَنْ جَنْبَيْهِ •

وَمُجَافَاةُ ذِرَاعَيْهِ عَنِ الْأَرْضِ • وَالْمَرْأَةُ

تَنْخَفِضُ وَتُلْزِقُ بَطْنَهَا بِفَخْذَيْهَا

(٢٧) وَتَكْبِيرُ الْقُعُودِ

(٢٨) وَتَكْبِيرُ الْقِيَامِ

(٢٩) وَافْتِرَاشُ رِجْلِهِ الْيُسْرَى مَعَ نَضْبِ

الْيُمْنَى فِي الْقَعْدَتَيْنِ • وَلِلنِّسَاءِ التَّوَرُّكُ •

(٣٠) وَبَسْطُ الْأَصَابِعِ عَلَى الْفَخْذَيْنِ إِلَّا

عِنْدَ الْإِشَارَةِ فِي حَالِ الشَّهَادَةِ

(٣١) وَالْجُلُوسَةُ بَيْنَ السَّجْدَتَيْنِ

(٣٢) وَقِرَاءَةُ الْفَاتِحَةِ فِيمَا بَعْدَ الْأُولَيَيْنِ مِنَ

الْقُرْضِ

(٣٣) وَالصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ فِي آخِرِ التَّشَهُّدِ الْأَخِيرِ

(34) Supplication (*du'ā*) in it with that which is transmitted;

(35) Salutations to the right and left;

C6.0 SECTION: THE DESIRABLE ACTIONS OF PRAYER

c6.1 As for its desirable actions (they are):

(1) The one praying looking at the place of prostration when standing, the outer part of the feet when bowing, the side of the nose in prostration and the lap when sitting;

(2) To take out the hands from the sleeves at the time of the takbīr;

(3) To refrain from coughing as much as is possible;

(4) To cover the mouth when yawning;

(5) Recitation by following the rules of recitation (*tartīl*);

(6) To have a gap the distance of four fingers between the feet when standing;

(7) Pointing with the index finger at the time of bearing witness to the Oneness (*Tawhīd*);

(8) To turn the face right and left when making salutations;

(9) Standing at the time when “*hayya ‘alā al-falāh*” is said;

(10) The *imām* starting when “*qad qāmatī salāh*” is said;

(٣٤) وَالِدُعَاءُ بِالْمَأْثُورِ فِيهِ

(٣٥) وَالسَّلَامُ يَمَنَةً وَيَسْرَةً

٢٦.٠ فَضْلٌ: فِي مُسْتَحَبَّاتِ الصَّلَاةِ

٢٦.١ وَأَمَّا مُسْتَحَبَّاتُهَا:

(١) نَظَرُ الْمُصَلِّي إِلَى مَوْضِعِ سُجُودِهِ فِي الْقِيَامِ

• وَإِلَى ظَهْرِ قَدَمَيْهِ فِي الرُّكُوعِ • وَإِلَى أَرْبَبِ

أَنْفِهِ فِي السُّجُودِ • وَإِلَى حِجْرِهِ فِي الْقُعُودِ •

(٢) وَإِخْرَاجُ كَفَيْهِ مِنْ كُمَيْهِ عِنْدَ التَّكْبِيرِ

(٣) وَدَفْعُ السَّعَالِ مَا اسْتَطَاعَ

(٤) وَكُظْمُ فَمِهِ عِنْدَ التَّثَاوُبِ

(٥) وَتَرْتِيلُ الْقِرَاءَةِ

(٦) وَالْفَضْلُ بَيْنَ الْقَدَمَيْنِ بِمِقْدَارِ أَرْبَعَةِ

أَصَابِعٍ فِي الْقِيَامِ

(٧) وَالْإِشَارَةُ بِالْمُسَبِّحَةِ عِنْدَ شَهَادَةِ

التَّوْحِيدِ

(٨) وَتَحْوِيلُ الْوَجْهِ يَمِينًا وَشِمَالًا عِنْدَ

السَّلَامِ

(٩) وَالْقِيَامُ حِينَ قِيلَ حَيَّ عَلَى الْفَلَاحِ

(١٠) وَشُرُوعُ الْإِمَامِ حِينَ قِيلَ قَدْ قَامَتِ

الصَّلَاةُ

C7.0 SECTION: THE INVALIDATORS OF PRAYER

c7.1 As for the invalidators of prayer [they are]:

- (1) Any kind of speech even if a small (amount);
- (2) To give salutations deliberately;
- (3) Or to reply to salutations with the tongue;
- (4) A person praying correcting other than his *imām*;
- (5) Starting in other than the one that he is in;
- (6) Groaning;
- (7) Moaning;
- (8) Crying audibly due to pain or a calamity, not if it is due to thinking of the next world;
- (9) Clearing the throat without reason;
- (10) Replying to someone who has sneezed;
- (11) To respond to speech even if it be with an invocation (*dhikr*), such as if someone is informed of that which pleases him by saying, “الْحَمْدُ لِلَّهِ” or that which saddens him by saying, “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.” It does not invalidate the prayer if he intends by it informing someone else that he is praying;
- (12) Reading from a copy of the Qurān;
- (13) Supplicating with that which is

٧٠، ٧١ قُضِيَ: فِي مُفْسِدَاتِ الصَّلَاةِ

٧٠، ٧١ وَأَمَّا مُفْسِدَاتُ الصَّلَاةِ:

- (١) فَالْكَلَامُ مُطْلَقًا • وَإِنْ قَلَّ
- (٢) وَالسَّلَامُ عَمْدًا • أَوْ رَدُّهُ بِاللِّسَانِ
- (٤) وَفَتْحُ الْمُصَلِّي عَلَى غَيْرِ إِمَامِهِ
- (٥) وَشُرُوعِهِ فِي غَيْرِ آتِي هُوَ فِيهَا
- (٦) وَالْأَنِينُ
- (٧) وَالتَّأَوُّهُ
- (٨) وَالْبُكَاءُ بِصَوْتٍ مِنْ وَجَعٍ أَوْ مُصِيبَةٍ
- لَا لِأَمْرِ الْآخِرَةِ
- (٩) وَالتَّخَنُّعُ بِلَا عُدْرٍ
- (١٠) وَتَشْمِيتُ الْعَاطِسِ
- (١١) وَجَوَابُ الْكَلَامِ وَلَوْ بِالذِّكْرِ • كَأَنْ يُخْبَرَ بِمَا يَسْرُهُ فَيَقُولُ: “الْحَمْدُ لِلَّهِ” أَوْ يَسُوُّهُ فَيَقُولُ: “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ” • وَلَا تَقْسُدُ إِنْ قَصَدَ بِذَلِكَ إِعْلَامَهُ أَنَّهُ فِي الصَّلَاةِ
- (١٢) وَقِرَاءَتُهُ مِنَ الْمُصْحَفِ
- (١٣) وَالِدُعَاءُ بِمَا لَا يَسْتَحِيلُ سُؤَالُهُ مِنَ النَّاسِ

possible to ask from people;

(14) That he sleeps whilst reciting in the unit, in its bowing and prostration, likewise, if he is overcome by sleep in either of them and he does not repeat;

(15) That he walks during the prayer the distance of two rows in one go;

(16) Eating and drinking, even if small amounts, even if that which is between the teeth is the size of a chickpea;

(17) Excessive movement such as tying a turban, wearing trousers, and wrapping a waist cloth. Also such as scratching the body in one integral with the hand three times consecutively, raising the hand each time.

C8.0 SECTION: THE DISLIKED ACTIONS OF THE PRAYER

c8.1 As for its disliked actions (they are):

- (1) Fidgeting with the clothing and body;
- (2) Cracking the fingers;
- (3) Looking around by turning the neck;
- (4) Placing the hands on the hips;
- (5) Stretching;
- (6) Squatting;
- (7) Sitting cross legged without excuse;
- (8) Yawning if one is able to restrain it;
- (9) Closing the eyes;

(١٤) وَأَنْ يَنَامَ فِي قِرَاءَةِ رُكْعَةٍ فِي رُكُوعِهَا وَسُجُودِهَا • وَكَذَا إِنْ اسْتَعْرَفَهُ النَّوْمُ فِي أَحَدِهَا وَلَمْ يَعُدْ (١٥) وَأَنْ يَمْشِيَ فِيهَا مِقْدَارَ صَفَيْنِ دُفْعَةً وَاحِدَةً

(١٦) وَالْأَكْلُ وَالشُّرْبُ وَلَوْ قَلَّ • وَلَوْ مِنْ بَيْنِ أَسْنَانِهِ مِقْدَارَ الْحَبِصَةِ (١٧) وَالْعَمَلُ الْكَثِيرُ • كَالْتَّعْمِيمِ • وَلُبْسُ السَّرَاوِيلِ • وَزَرُّ الْأَزْرَارِ • وَكَحَاكُ جَسَدِهِ فِي رُكْنٍ بِيَدِهِ ثَلَاثًا مُتَوَالِيَةً يَرْفَعُ يَدَهُ فِي كُلِّ مَرَّةٍ

C8.0 فصل: في مَكْرُوهَاتِ الصَّلَاةِ:

C8.1 وَأَمَّا مَكْرُوهَاتُهَا:

- (١) فَعَبَثُهُ بِثَوْبِهِ وَبَدَنِهِ
- (٢) وَفَرْقَعَةُ الْأَصَابِعِ
- (٣) وَالْإِلْتِفَاقُ بِالْعُنُقِ
- (٤) وَالتَّخَضُّرُ
- (٥) وَالتَّمْطِي
- (٦) وَالْإِفْعَاءُ
- (٧) وَالتَّرْبُوعُ بِلا عُدْرٍ
- (٨) وَالتَّثَاوُبُ إِنْ أَمَكَّنَهُ الْكُظْمُ
- (٩) وَتَغْمِيضُ عَيْنَيْهِ

(10) Raising the gaze to the sky;

(11) Moving stones except for the prostration once;

(12) Wiping dust from the forehead during the prayer;

(13) Placing the arms (in prostration);

(14) Raising the sleeves from the arms;

(15) Covering the feet in prostration for men;

(16) Returning salutations with the hand;

(17) A small amount of movement such as undoing the slit of a shirt or scratching the body once or more, not consecutively;

(18) Knotting the hair;

(19) To raise the clothing and hang it;

(20) To leave the head uncovered except out of humility;

(21) To prostrate on the coil of the turban or part of one's clothing;

(22) Limiting (the prostration) to the forehead alone or the nose only without a reason;

(23) To cover the mouth;

(24) And the nose except when yawning;

(25) Placing something in the mouth which prevents the desirable recitation;

(26) The *imām* standing in the niche, except due to the excuse of lack of space, as opposed to prostrating in it

(١٠) وَرَفَعَهُمَا لِلسَّمَاءِ

(١١) وَقَلْبُ الْحَصَى • إِلَّا لِلسُّجُودِ مَرَّةً

(١٢) وَمَسَحَ جَبْهَتِهِ مِنَ التُّرَابِ فِي أَثْنَائِهَا

(١٣) وَافْتَرَأَ ذِرَاعَيْهِ

(١٤) وَتَشْمِيرُ كُمَيْهِ عَنْهُمَا

(١٥) وَسَتَرَ الْقَدَمَيْنِ فِي السُّجُودِ لِلرَّجُلِ

(١٦) وَرَدَّ السَّلَامَ بِالْيَدِ

(١٧) وَالْعَمَلُ الْقَلِيلُ • كَحَلِّ زِرِّ قَمِيصِهِ

• وَكَحَاكِ جَسَدِهِ مَرَّةً أَوْ مِرَارًا غَيْرَ مُتَوَالِيَةٍ

(١٨) وَعَقْفُ شَعْرِهِ

(١٩) وَكَفُّ ثَوْبِهِ وَسَدْلُهُ

(٢٠) وَكَشْفُ رَأْسِهِ • إِلَّا لِلتَّذَلُّ

(٢١) وَالسُّجُودِ عَلَى كَوْرٍ عِمَامَتِهِ • أَوْ

فَاضِلِ ثَوْبِهِ

(٢٢) وَالْاِفْتِصَارُ عَلَى الْجَبْهَةِ وَحَدَهَا •

وَعَلَى الْأَنْفِ وَحَدَهُ بِلَا عُذْرٍ

(٢٣) وَتَغْطِيَةٌ فِيهِ

(٢٤) وَأَنْفِهِ • إِلَّا عِنْدَ التَّثَاوُبِ

(٢٥) وَوَضَعَ شَيْءٍ فِيهِ يَمْنَعُ الْقِرَاءَةَ

الْمَسْنُونَةَ

(٢٦) وَقِيَامُ الْإِمَامِ فِي الْمِحْرَابِ إِلَّا لِعُذْرٍ

ضَيِّقِ الْمَكَانِ • بِخِلَافِ سُجُودِهِ فِيهِ

(27) The *imām* alone being on a raised place from the congregation;

(28) Likewise all of the congregation on a raised place except the *imām*;

(29) Wearing a garment with pictures;

(30) Prostrating on a picture on the carpet;

(31) That there be in front of someone, or next to him a picture of a living thing, except if it is small and is not evident to the one looking at it, or has had its head removed;

(32) Supporting (oneself) upon something when rising, except due to an excuse;

(33) The sitting of rest;

(34) Leaning on the feet in turn except due to an excuse;

(35) Turning right and left;

(36) To spit;

(37) Counting verses with the hand or prayer beads, not pressing down with the fingers;

(38) Praying towards the face of another person;

(39) Or towards fire;

(40) Reciting in the second unit a chapter previous (to the one recited);

(41) Joining between two chapters which have between them one (chapter) in one unit or two units;

(42) Lengthening the recitation in the second (unit) more than the first in the obligatory prayers;

(43) Lengthening the prayer to the point that it becomes difficult for the congregation;

(٢٧) وَأَنْفِرَادُ الْإِمَامِ عَلَى مَكَانٍ مُرْتَفِعٍ عَنِ الْقَوْمِ

(٢٨) وَكَذَا أَنْفِرَادُهُمْ جَمِيعاً دُونَهُ

(٢٩) وَلُبْسُ ثَوْبٍ فِيهِ تَصَاوِيرٌ

(٣٠) وَسُجُودُهُ عَلَى صُورَةٍ فِي بَسَاطٍ

(٣١) وَأَنْ تَكُونَ بَيْنَ يَدَيْهِ أَوْ بِجِذَائِهِ

صُورَةٌ مَا لَه رُوحٌ • إِلَّا أَنْ تَكُونَ صَغِيرَةً

لَا تَبْدُو لِلنَّظِيرِ • أَوْ مَقْطُوعَةَ الرَّأْسِ

(٣٢) وَاعْتِمَادُهُ فِي حَالَةِ التُّهُؤُصِ عَلَى شَيْءٍ

إِلَّا لِعُذْرٍ

(٣٣) وَجَلْسَةُ الْإِسْتِرَاحَةِ

(٣٤) وَالْتِرَاحُ بَيْنَ الْقَدَمَيْنِ إِلَّا لِعُذْرٍ

(٣٥) وَالتَّمَايُلُ يَمِيناً وَشِمَالاً

(٣٦) وَالْقَاءُ الْبَرَاقِ

(٣٧) وَعَدُّ الْآيَاتِ بِيَدٍ أَوْ سَبْحَةٍ • لَا

الْعَمْرُ بِالْأَنَامِلِ

(٣٨) وَالصَّلَاةُ إِلَى وَجْهِ آخَرَ

(٣٩) أَوْ إِلَى نَارٍ

(٤٠) وَالْقِرَاءَةُ فِي الرَّكْعَةِ الثَّانِيَةِ بِسُورَةٍ مِنْ

فَوْقِ

(٤١) وَالْجَمْعُ بَيْنَ سُورَتَيْنِ بَيْنَهُمَا وَاحِدَةٌ فِي

رَكْعَةٍ أَوْ فِي رَكْعَتَيْنِ

(٤٢) وَتَطْوِيلُ قِرَاءَةِ الثَّانِيَةِ عَلَى الْأُولَى فِي

الْفَرَائِضِ

(٤٣) وَتَطْوِيلُ الصَّلَاةِ حَيْثُ يَثْقُلُ عَلَى

الْجَمَاعَةِ

(44) Repeating a chapter in a unit of the obligatory prayer;

(45) Leaning against a wall or a pillar without an excuse in other than the optional;

(46) Standing behind a row in which there is a gap;

(47) Prayer in the street;

(48) Or on the land of another without his permission even if by indication;

(49) Praying whilst wearing household clothing;

(50) Or in the presence of food one desires;

(51) Or with an impure substance which does not prevent the prayer, except if he fears the elapsing of the prayer time, or missing the congregation. If he does not fear this it is desirable for him to cut off the prayer.

(52) Starting the prayer whilst withholding the call of nature. If someone experiences it during the prayer it is desirable for him to break the prayer.

c9.0 SECTION: ACTIONS PERMITTED FOR THE ONE PRAYING

c9.1 As for its permissible actions (they are):

(1) Looking from the corner of the eyes without turning part of the face;

(2) Levelling the area of prostration

(٤٤) وَتَكَرَّرُ السُّورَةُ فِي رُكْعَةٍ فِي الْفَرَايِضِ

(٤٥) وَالْإِعْتِمَادُ عَلَى جِدَارٍ أَوْ أُسْطُوَانَةٍ بِلَا

عُذْرٍ فِي غَيْرِ التَّوَافِلِ

(٤٦) وَالْقِيَامُ خَلْفَ صَفٍّ فِيهِ فُرْجَةٌ

(٤٧) وَصَلَاتُهُ فِي الطَّرِيقِ

(٤٨) أَوْ فِي أَرْضِ الْغَيْرِ بِلَا رِضَاهُ وَلَوْ دَلَالَةً

(٤٩) وَفِي ثِيَابِ الْبَذَلَةِ

(٥٠) أَوْ بِحَضْرَةِ طَعَامٍ يَمِيلُ إِلَيْهِ

(٥١) أَوْ مَعَ نَجَاسَةٍ غَيْرِ مَانِعَةٍ ۖ إِلَّا إِذَا

خَافَ فَوَتْ الْوَقْتِ أَوْ الْجَمَاعَةَ ۖ وَإِنْ لَمْ

يَخَفْ نُدِبَ لَهُ قَطْعُهَا

(٥٢) وَالشُّرُوعُ فِيهَا مَعَ مُدَافَعَةِ الْأَخْبَثَيْنِ

ۖ وَإِنْ عَرَضَ لَهُ فِي اثْنَائِهَا نُدِبَ لَهُ الْقَطْعُ.

c9.٠ فَضْلٌ: فِيمَا يُبَاحُ فِعْلُهُ

لِلْمُصَلِّي

c9.١ وَأَمَّا مُبَاحَاتُهَا:

(١) فَتَنْظَرُهُ بِمَوَاقِعِ عَيْنَيْهِ بِلَا تَحْوِيلٍ بَعْضُ

الْوَجْهِ

(٢) وَتَسْوِيَةُ مَوْضِعِ السُّجُودِ مَرَّةً

(٣) وَقَتْلُ الْحَيَّةِ وَالْعَقْرَبِ فِيهَا إِذَا خَافَ

(3) Killing a snake or scorpion during the prayer if someone fears harm from them, even with a number of strikes, if he feels safe from them it is disliked;

(4) To tie up the middle;

(5) To pray towards the back of someone who is speaking;

(6) To pray towards a copy of the Qurān;

(7) Or a hanging sword;

(8) Or candle;

(9) Or burning lamp;

(10) On a carpet containing pictures not on the place of prostration;

(11) Praying with something in the mouth which does not prevent the recommended manner of recitation;

(12) Or something in his hand which does not prevent the recommended actions of placing;

(13) His breaking the prayer in the case of the theft of that which equals a dirham even if it is (the property) of another;

(14) [Likewise] Due to the fear of wolves with regards to sheep;

(15) The prayer is also broken for fear of a blind person falling into a well or similar. Not due to the call of the parent except for the call of help.

c10.0 SECTION: RECOMMENDED PRAYERS BEFORE AND AFTER PRAYER

c10.1 The legislated recommended prayers before and after the obligatory prayer are of two categories, emphasized and non emphasized.

أَذَاهُمَا وَلَوْ بِضَرْبَاتٍ ۖ وَإِنْ أَمِنَ الْأَذَى فَهُوَ مَكْرُوهٌ

(٤) وَمَشْدُودُ الْوَسْطِ

(٥) أَوْ إِلَى ظَهْرِ قَاعِدٍ يَتَحَدَّثُ

(٦) أَوْ إِلَى مُصْحَفٍ

(٧) أَوْ سَيْفٍ مُعَلَّقٍ

(٨) أَوْ شَمْعٍ

(٩) أَوْ سِرَاجٍ مُوقَدٍ

(١٠) وَعَلَى بَسَاطٍ فِيهِ تَصَاوِيرُ لَيْسَتْ فِي مَوْضِعِ سُجُودِهِ

(١١) وَصَلَاتُهُ وَفِي فَمِهِ شَيْءٌ لَا يَمْنَعُهُ

عَنْ سُنَّةِ الْقِرَاءَةِ

(١٢) أَوْ فِي يَدِهِ شَيْءٌ لَا يَمْنَعُ مِنْ سُنَّةِ

الِإِعْتِمَادِ

(١٣) وَقَطْعُهَا بِسَرِقَةٍ مَا يُسَاوِي

دِرْهَمًا وَلَوْ لغيرِهِ

(١٤) وَخَوْفٍ ذَنْبٍ عَلَى غَنَمٍ

(١٥) وَتُقْطَعُ أَيْضًا لِحَوْفٍ تَرْدَى أَعْمَى

فِي بَيْتٍ وَنَحْوِهِ ۖ لَا لِنِدَاءِ أَحَدٍ أَبَوِيهِ إِلَّا أَنْ

يَسْتَعِيثَ .

c١٠,٠ فَضْلٌ فِي السُّنَنِ الْمَشْرُوعَةِ

قَبْلَ الصَّلَاةِ وَبَعْدَهَا

c١٠,١ السُّنَنُ الْمَشْرُوعَةُ قَبْلَ الصَّلَاةِ

الْمَفْرُوضَةِ وَبَعْدَهَا نَوَاعِنُ: مُؤَكَّدَةٌ وَغَيْرُ

مُؤَكَّدَةٍ.

Emphasized Recommended Prayers

c10.2 The emphasized are:

- (1) Two before *Ṣubḥ*;
- (2) Four before *Zuḥr*;
- (3) Two after it;
- (4) Two after *Maghrib*;
- (5) Two after '*Ishā*';
- (6) Four before *Jum 'ah*;
- (7) And four after it;

Non Emphasized Recommended Prayers

c10.3 [The non emphasized are:]

- (1) Four before the *Asr* prayer;
- (2) Four before '*Ishā*';
- (3) And after '*Ishā*';
- (4) Six after *Maghrib*.

C11.0 [SECTION:] *Witr*

c11.1 As for the *Witr* it is necessary. It consists of three units. The *Qunūt* in it is necessary, its method (of performance) is to raise the hands and say *tabkīr* before the bowing of the third (unit) and to supplicate with the well known invocation of *Qunūt* if he is able to, if not he says:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
 ● وَقِنَا عَذَابَ النَّارِ

السُّنَنُ الْمُؤَكَّدَةُ

c10.2 فَالْمُؤَكَّدَةُ:

- (١) اثْنَتَانِ قَبْلَ الصُّبْحِ
- (٢) وَأَرْبَعٌ قَبْلَ الظُّهْرِ
- (٣) وَاثْنَتَانِ بَعْدَهَا
- (٤) وَاثْنَتَانِ بَعْدَ الْمَغْرِبِ
- (٥) وَاثْنَتَانِ بَعْدَ الْعِشَاءِ
- (٦) وَفِي الْجُمُعَةِ أَرْبَعٌ قَبْلَهَا
- (٧) وَأَرْبَعٌ بَعْدَهَا

c10.3 السُّنَنُ غَيْرُ الْمُؤَكَّدَةِ

- (١) أَرْبَعٌ قَبْلَ صَلَاةِ الْعَصْرِ
- (٢) وَأَرْبَعٌ قَبْلَ الْعِشَاءِ
- (٣) وَبَعْدَهَا
- (٤) وَسِتٌّ بَعْدَ الْمَغْرِبِ.

c11.0 الْوُتْرُ

c11.1 وَأَمَّا الْوُتْرُ: فَوَاجِبٌ ● وَهُوَ: ثَلَاثُ
 رَكَعَاتٍ ● وَالْقُنُوتُ فِيهِ وَاجِبٌ ● وَكَيْفِيَّتُهُ:
 أَنْ يَرْفَعَ يَدَيْهِ وَيُكَبِّرَ قَبْلَ رُكُوعِ الثَّالِثَةِ ●
 وَيَدْعُو بِدُعَاءِ الْقُنُوتِ الْمَعْرُوفِ إِنْ كَانَ
 يُحْسِنُهُ ● وَإِلَّا قَالَ:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
 ● وَقِنَا عَذَابَ النَّارِ.

or says, “اللَّهُمَّ اغْفِرْ لِي” three times.



Lord forgive and have mercy for You
are the best of those who are merciful.

Completed on Wednesday in the
month of Jamādī al-Ūla in the year
1259, by the pen of the one needy of
his Lord's forgiveness: ‘Abdullāh bin
Abī Bakr Ibn Shaykh Muḥammad.

أَوْ قَالَ: اللَّهُمَّ اغْفِرْ لِي (ثَلَاثًا)



رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

تَمَّتْ يَوْمُ الْأَرْبَعَاءِ مِنْ شَهْرِ جُمَادَى الْأُولَى
سَنَةِ ١٢٥٩ بِقَلَمِ الْفَقِيرِ إِلَى عَفْوِ
الْمَوْلَى عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ الشَّيْخِ
مُحَمَّدٍ

COMMENTARY



Based on the Explanatory Notes

of

Shaykh Yaḥyā bin Muḥammad al-Mullā

TUHFAT AL-MUBTADĪ

BY IMĀM IBRĀHĪM BIN ḤASAN AL-MULLĀ¹

In the Name of Allāh, the Most Merciful, Most Kind.

All Praise is due to Allāh, Lord of the Worlds. Salutations and blessings be upon our Prophet Muḥammad the Master of the Messengers and the most superior of Allāh's entire creation, and upon his good family and noble companions and those that follow them with goodness till the last day. To proceed:

This is a brief simple text regarding the rulings of the prayer called The Beginner's Gift (*Tuḥfat al-Mubtadī*), which the legally responsible person - who lacks the resolve to study that which is more detailed than it - cannot do without.

He (Glorified is He) is asked to benefit the Muslims by this text and make it solely for His sake. Indeed He is the best Master and best Helper.

It is reported from the Prophet ﷺ that he said, "The Prayer is the pillar of the religion (*dīn*). He who has established it has established the religion. He who leaves it has destroyed the religion."² We ask Him (Glorified is He) for help with that which He has made us responsible for, and to make us amongst the rightly guided ones. We say and through Allāh is success:

1 Begun on the 29th of Ramaḍān, corresponding to the 20th of October (2006) in Madīnah al-Munawwarah, whilst sitting in the Masjid al-Nabawī al-Sharīf.

2 This hadith was cited by the jurist Abū al-Layth al-Samarqandī in the beginning of his *Muqaddimah*. A portion of it was mentioned Imām al-Ghazālī in al-Iḥyā' (1/147) which was referenced by al-'Irāqī as being, "Reported by al-Bayhaqī in *Shu'ab al-Īmān* with a weak chain." Ḥāfiz Ibn Ḥajar in *Talkhīs al-Ḥabīr* (1/173) disagreed with Imām al-Nawawī's strong criticism of the authenticity of the hadith saying, "It is not so but rather was related by Abū Nu'aym the Shaykh of al-Bukhārī in *Kitāb al-Ṣalāt* from Bilāl bin Yaḥyā who said, 'A man came to the Prophet ﷺ and questioned him, he replied 'The prayer is the pillar of the religion' which is Mursal whose narrators are trustworthy." Refer also to *Maqāṣid al-Ḥasanah* (427); *Kashf al-Khafā* (2:31); *Fayḍ al-Qadīr* (4:248).



A1.0 LEGAL CATEGORIES



a1.1 Know that the prayer has obligatory actions (*farā'id*),

The obligatory actions mentioned here in relation to the prayer refer to two categories; conditions and integrals, both of which will be explained later. The ruling of the obligatory actions is reward for their performance in the next world, whilst their omission is punishable. The person who denies the obligatory actions is regarded as a disbeliever.³

necessary actions (*wājibāt*),

The ruling of the necessary actions is reward for their performance with their omission being punishable. The person who denies a necessary action (*wājib*) is still regarded as a believer.⁴

recommended actions (*sunan*)

The recommended actions are further subdivided in to two categories. The first of them is the emphasized and is referred to as *sunnah al-muakkada*. The legal ruling regarding the emphasized recommended actions is that one is rewarded for performing them, and is blamed but not punished for leaving them.⁵

and desirable actions (*mustahabāt*).

The second category of the recommended actions is the desirable (*mustahab*). The ruling for the desirable actions is that there is reward for their performance without punishment nor blame for their being left. Desirable is sometimes referred to as *mandūb*.⁶

It also has invalidators (*muḥṣidāt*) and disliked actions (*makrūhāt*).

3 *Nayl al-Marām Sharḥ Kifayāt al-Ghulām* (p.109, 120).

4 *ibid.*

5 *Baḥr al-Rā'iq* (1/41).

6 From the authors commentary.

Obligatory Actions of the Prayer

a1.2 As for the obligatory actions they are of two types:

- Obligatory actions which are outside the form of the prayer and are called conditions (*shurūt*);
- Obligatory actions within the prayer called pillars (*arkān*);



Conditions of the Prayer

a1.3 From the first category are eight things:

1. The cleanliness of the body from minor ritual impurity (*ḥadath*) and filth (*khabath*);

The evidence for this is that which Abū Hurayrah رضي الله عنه narrates from the Messenger of Allāh ﷺ who said, “The prayer of none of you is accepted in a state of impurity until he performs ablution’.”⁷

2. Cleanliness of clothing;
3. Cleanliness of the place;
4. Covering of nakedness;

Nakedness (*‘awrah*) is the area of the body whose exposure is prohibited during the prayer without a need. Allāh ﷻ says, “O children of Ādam, take your adornment to every masjid.”⁸ What is meant here is every prayer.

5. Facing the direction of prayer (*qiblah*);

Allāh ﷻ says, “Verily, We have seen the turning of your face towards heaven. Surely We shall turn you to a prayer direction that shall please you, so turn your face in the direction of Masjid al-Ḥarām. And wheresoever you people are, turn your faces (in prayer) in that direction.”⁹

⁷ Al-Bukhārī (137) and the wording is that of Muslim.

⁸ Al-Arāf:31.

⁹ Al-Baqarah:144.

6. Time;

Meaning the time of the obligatory prayer. Allāh ﷻ says, “Prayer (*salāh*) is an obligation on the believers that is tied up with time.”¹⁰

It is necessary for the person praying to be certain that the time for the prayer has entered.

7. Intention;

The Prophet ﷺ said, “Indeed, actions are by intentions.”¹¹ It is a condition that the person praying knows in his heart which prayer he is performing, as will be mentioned later.

8. The opening *takbīr* (*Allahu Akbar*);

Meaning the prohibiting *takbīr* (*takbīrat al-iḥrām*), which is the opening *takbīr*. The Prophet ﷺ said, “What puts one into its inviolable state is the *takbīr*, and the *taslīm* releases one from it.”¹²

¹⁰ Al-Nisā:103.

¹¹ Al-Bukhārī (1); Muslim (1907).

¹² Abū Dāwūd (618); Tirmidhī (1:282) who graded it *ḥasan*.



B1.0 SECTION: CLEANLINESS FROM RITUAL IMPURITY



b1.1 Attaining cleanliness from minor ritual impurity is achieved by ablution (*wuḍū*) and from major ritual impurity by ritual bathing (*ghusl*)



The Obligatory Actions of Ablution

b1.2 As for ablution it has four obligatory actions:

Due to Allāh's ﷻ words, “O you who believe! When you intend to offer the prayer, wash your faces and your arms up to the elbows, wipe your heads, and (wash) your feet up to the ankles.”¹³ Washing is defined as the flowing of water over a body part such that at least two drops of water drip off according to the strongest opinion.¹⁴

1. Washing the face, which is the area from the usual hairline

Meaning the hair of the head. A clearer wording could be to say, from the top of the forehead next to the usual hairline.¹⁵

to below the chin, and that which is between the earlobes;

Meaning to the bottom of the jawbone upon which hold a person's teeth. The earlobes are the soft part at the bottom of the ears.

2. Washing the arms up to and including the elbows;

3. Wiping a quarter of the head;

Wiping is defined as the passing of a wet hand over an area. Wiping a quarter of the head is due to the ḥadīth of Mughīra bin Shu'bah ؓ that the Prophet ﷺ performed

¹³ Al-Mā'idah:6.

¹⁴ *Minhāj al-Rāghib* p.69.

¹⁵ *Fatḥ Bāb al- Ināyah* (1/42).

ablution and wiped his forelock, his turban and his socks.¹⁶ The forelock is the front part of the head which is measured as being a quarter of the head.

4. Washing the feet along with the ankles, it is necessary to wash the skin not covered by hair, likewise the outer surface of a thick beard.

Referring to that which covers the skin. As for a light beard through which the skin can be seen, it is obligatory to wash the skin which is visible through the beard.



The Recommended Actions of Ablution

b1.3 Its recommended actions are:

1. Beginning the ablution with the *tasmiyah*;

The *tasmiyah* is to say, “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.” Ibn al-Humām said that the wording that is transmitted from the noble early Muslims, and it is said that it is from the Prophet ﷺ, is, “بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ.”¹⁷

Abū Hurayrah رضي الله عنه said, “The Messenger of Allāh ﷺ said, ‘O Abū Hurayrah, if you wish to perform ablution then say بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ.’”¹⁸

Other texts also state that the intention is recommended at the beginning of ablution.¹⁹ The person performing ablution should intend the lifting of the state of ritual impurity.

2. And by washing his hands up to the wrists three times;

Due to that which is in the description of the Prophet’s ﷺ ablution from the ḥadīth of ‘Uthmān from Humran رضي الله عنه, the freed slave of ‘Uthmān ibn ‘Affan رضي الله عنه, in which he said, “I saw ‘Uthmān bin ‘Affan asking (for a container of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them three times and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face three times and (then) forearms up to the elbows three times, then passed his wet hands over his head and then washed each foot three times. After that ‘Uthmān said, ‘I saw the Prophet ﷺ performing ablution like this, and he said, “If anyone performs ablution like that of mine and offers a two unit prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.”’”²⁰

16 Muslim (81).

17 *Faṭḥ al-Qadīr* (1:14).

18 Al-Tabarānī in *al-Ṣaghīr* (1:31) and al-Haithamī (1:89) graded it *ḥasan*.

19 *Minhāj al-Rāghib* p.72.

20 Al-Bukhārī (159).

3. The toothstick;

Meaning using the toothstick, due to the ḥadīth of Abū Hurayrah ؓ that the Messenger of Allāh ﷺ said, “Were it not that I would be overburdening my community I would have ordered them to use a tooth-stick with each ablution.”²¹

A person who does not possess a toothstick may use the finger, as is reported from ‘Anas ؓ that the Messenger of Allāh ﷺ said, “The finger suffices in place of the toothstick.”²²

Using the toothstick is recommended in a number of situations such as: if the teeth are yellow; to change the bad odour of the mouth; when awakening from sleep; when standing up for prayer; and when reciting the Qurān.²³

4. Washing the mouth;

Washing the mouth is defined as the water circulating in all parts of the mouth.

5. Rinsing the nose;

Rinsing the nose is the water reaching the soft part of the nose. The evidence for washing the mouth and rinsing the nose is in the ḥadīth mentioned previously. Al-‘Ainī said that its method, meaning to wash the mouth and nose, is to take new water to wash each time, and to rinse the nose in the same way.²⁴

Washing the mouth and rinsing the nose have another five recommended acts related to them, namely: i) order, ii) that they be done three times, iii) taking new water for them each time, iv) that they be done with the right hand, v) that they should be done thoroughly by the non fasting person.²⁵

6. Combing the beard;

Meaning the person performing the ablution entering the fingers in to the beard. ‘Uthmān ؓ narrates that the Messenger of Allāh ﷺ would comb his beard (with his fingers).²⁶

The method of combing is to take water in the hand to the beard with the back of the hand facing downwards, then comb the beard from the bottom to the top, whilst turning the back of the hand towards the neck. This is due to the ḥadīth in which ‘Anas ؓ said, “When the Prophet ﷺ performed ablution, he would take a handful of water and put it under his jaws, and pass it through his beard. He said, “This is what

21 Mālik (66); Aḥmad (2:460); al-Nasā’ī (1:12); graded *ṣaḥīḥ* by Ibn Khuzaimah (1:73); mentioned by al-Bukhārī (2:299) in a *ta’līq* form; see *Naṣb al-Rāyah* (1:8).

22 Al-Bayhaqī (1:40) from different chains which have been criticised. There is also a report from ‘Alī regarding this.

23 *Marāqī al-Falāḥ* p.32.

24 *Ramz al-Ḥaqā’iq*.

25 *Minhāj al-Rāghib* p.75.

26 Al-Tirmidhī (1:43) who said it was a *ḥasan ṣaḥīḥ* ḥadīth.

my Lord ordered me to do.’”²⁷

7. Interlacing the fingers;

Due to that which is reported from Ibn ‘Abbās ؓ that the Messenger of Allāh ﷺ said, “When you perform ablution then rub between your fingers and toes.”²⁸ Ibn al-Humām mentioned that it is not specifically recommended to use a particular finger when rubbing.²⁹

8. Washing three times;

Meaning the washing of the face, hands and feet. ‘Amr bin Shu‘aib narrates from his father, from his grandfather ؓ, “A man came to the Prophet ﷺ and asked him about the ablution. He showed him how to wash each part three times and said, ‘This is the ablution. Whoever does more than that has done wrong, transgressed and committed evil.’”³⁰

9. Wiping the whole head once;

Due to the ḥadīth of ‘Abdullāh bin Zayd bin ‘Āṣim ؓ which contains the words, “Then inserted his hand (in water) and brought it out and wiped his head both front and back with his hands.”³¹

Al-Zayla‘ī stated that the method of wiping the head is to place the hands and fingers at the front of the head and then move them back in a way that will encompass the whole head, then wipe the ears with the fingers.³²

10. And the ears with the same water;

After wiping the head, with the remaining moisture one wipes inside the ears with index fingers, and the outside of the ears with the thumbs.³³ If the person performing ablution was to take new water to wipe the ears, it is good.³⁴

This is due to the ḥadīth of ‘Abdullāh bin Zayd ؓ regarding the description of the ablution of the Messenger of Allāh ﷺ, that he “Wiped his ears with water other than

27 Abū Dāwūd (145); al-Ḥākim in *al-Mustadrak* (1:149).

28 Al-Tirmidhī (1:50); Ibn Mājah (1:35); Al-Tirmidhī said this ḥadīth is *ḥasan gharīb*.

29 *Faṭḥ al-Qadīr* (1:20).

30 Abū Dāwūd (20); al-Nasā‘ī (313); Ibn Mājah p.34.

31 Al-Bukhārī (1:44); Muslim (1:45); Abū Dāwūd (1:29-30); al-Tirmidhī (1:47); al-Nasā‘ī (1:71); Ibn Mājah (1:149).

32 *Tabyīn al-Haqāiq* (1:5); Ibn al-Humām mentioned in *Faṭḥ al-Qadīr* (1:12) that the method of wiping the head which consists of separating the fingers in order to wipe the ears, and the palm of the hands in order to wipe backwards, has no basis in the Sunnah. Refer also to *Ḥāshiyah Ibn ‘Ābidīn* (1:89)

Translator's note: However a number of scholars from the Indian subcontinent regard this method to be manner in which to wipe the head, and they are supported in this view by authors of works such as *Muḥīṭ al-Burḥānī* (1:176) and *Jawharah al-Nayyirah* (1:7).

33 *Minḥāj al-Rāghib* p.76.

34 *Baḥr al-Rā‘iq* (1:28).

that which he used to wipe his head.”³⁵

11. Intention;

It is to intend with the heart that one will perform ablution. It is superior to precede the intention before the first of the recommended acts of ablution as stated by the scholars of Islamic law.

‘Umar ؓ said, “The Messenger of Allāh ﷺ said, ‘Indeed actions are by intentions...’ ”³⁶

12. The order mentioned in the texts;

Meaning as mentioned in the Noble Qurān in the verse of ablution, which is to perform first that which is mentioned first in the verse, and then that which comes after it. This is by first beginning with the washing of the face, then the hands, then wiping the head, then washing the feet.

13. Continuity.

It is to wash the next body part before the previous one becomes dry; and it is said that it means not to busy oneself with another action between the washing of the body parts.³⁷



The Desirable Actions of Ablution

b1.4 As for its desirable actions they are:

1. Beginning with the right side;

Meaning starting from the right when washing the hands and feet. Desirable is defined as that which the Prophet ﷺ performed at times and left at other times.

The more correct opinion is that beginning from the right is recommended as was stated in the work *Tuḥfat al-Fuqahā*.³⁸ This is due to the Prophet’s ﷺ continual practice of beginning with the right when washing, and his ﷺ words, “When you clothe or wash yourself, begin with your right side.”³⁹

And ‘Ā’ishah ؓ reported, “The Messenger of Allāh loved to begin with his right side while putting on his shoes, straightening his hair and cleaning himself.”⁴⁰

³⁵ Al-Ḥākim; al-Bayhaqī (1:65) who graded it as *ṣaḥīḥ*, however it contains some weakness in its chain.

³⁶ Al-Bukhārī (1).

³⁷ *Ramz al-Ḥaqā’iq*.

³⁸ (1:13).

³⁹ Abū Dāwūd (41); Ibn Mājah (42); Ibn Khuzaimah (1:91); Ibn Ḥibbān (1090).

⁴⁰ Al-Bukhārī (1:41); Muslim (1:155-156) and others. See *Faṭḥ al-Qadīr* (1:23) and *Naṣb al-Rāyah* (1:34).

2. Wiping the back of the neck;

Meaning with the back of the hands due to their still being moist. Abū 'Uбайд al-Qāsim narrates, from al-Qāsim bin 'Abd al-Raḥmān, from Musā bin Talḥa who said, "He who wipes his neck along with his head will be protected from the *ghul* on the Day of Judgement."⁴¹

3. Reciting the transmitted invocations during ablution;

Shaykh Abū Bakr al-Mullā mentions the following invocations:⁴²

When washing the mouth	اللَّهُمَّ؛ أَعِنِّي عَلَى تِلَاوَةِ الْقُرْآنِ وَذِكْرِكَ وَحُسْنِ عِبَادَتِكَ
When rinsing the nose	اللَّهُمَّ؛ أَرِحْنِي رَائِحَةَ الْجَنَّةِ، وَلَا تُرَحِّنِي رَائِحَةَ النَّارِ
When washing the face	اللَّهُمَّ؛ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وَجُوهٌ وَتَسْوَدُ وَجُوهٌ
When washing the right hand	اللَّهُمَّ؛ أَعْظِنِي كِتَابِي بِيَمِينِي وَحَاسِبِي حِسَابًا يَسِيرًا
When washing the left hand	اللَّهُمَّ؛ لَا تُعْظِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي
When wiping the head	اللَّهُمَّ؛ أَظْلِنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ
When wiping the ears	اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ
When wiping the neck	اللَّهُمَّ؛ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ
When washing the right foot	اللَّهُمَّ؛ بَيِّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَزُلُ فِيهِ الْأَقْدَامُ
When washing the left foot	اللَّهُمَّ؛ اجْعَلْ ذَنْبِي مَغْفُورًا وَسَعْيِي مَشْكُورًا وَتِجَارَتِي لَنْ تَبُورَ

At the end of which salutations should be sent on the Messenger of Allāh ﷺ.⁴³

41 "Ghul" is a ring of steel placed around the neck of a person in order to debase and torture them. The ḥadīth is *mawqūf* but it takes the ruling of a *marfū'* narration as the content of the ḥadīth was not mentioned based merely on opinion. It is strengthened by that which is mentioned in a *marfū'* form in *Musnad al-Firdāws* from the ḥadīth of Ibn 'Umar that, "Wiping the neck is a protection from the *ghul* on the Day of Judgement." However, its chain is weak, except that there is agreement that the weak ḥadīth are acted upon in virtuous actions. See *Fath Bāb al- 'Ināyah* (1:57).

42 In his work *Minhāj al-Rāghib Sharḥ It-ḥāf al-Ṭālib* p.78.

43 Al-Ṭaḥṭāwī said in his *Ḥāshiyah 'Alā Marāqī al-Falāḥ* p.45, "Ibn Amīr Hājj said, 'Our Shaykh, the Ḥāfiẓ of his age, Shihāb al-Dīn bin Ḥajr al-'Asqalānī was asked regarding the narrations cited in the *Muqaddimah* of Abū Layth regarding the invocations for the limbs. He answered, "They are weak and the scholars are lenient when mentioning the weak ḥadīth and acting upon them in virtuous actions. None of them are established from the Messenger of Allāh ﷺ, neither from his statements, nor actions. Therefore there is no harm in acting upon them based on the principles of the weak (ḥadīth) along with its conditions.'"

4. To say after finishing and standing, facing the direction of prayer:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ،
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ⁴⁴



The Disliked Actions of Ablution

b1.5 Its disliked actions are:

Disliked is further subdivided into two categories, slightly disliked (*makrūh tanzīhī*) and prohibitively disliked (*makrūh taḥrīmī*).

Slightly disliked is that which the Sacred Law (*Sharī'ah*) has discouraged without any punishment for the one who performs it. The ruling for it is reward for the one who leaves it whilst the one who performs it is not punished.

Prohibitively disliked is that which the Sacred Law has prohibited. Its ruling is the one who does it is punished, but not to the extent of the one who commits the unlawful (*ḥarām*), and the one who avoids it is rewarded. If the term *karāha* or *makrūh* is used in a general unqualified manner in the *ḥanafī* school, it usually means prohibitively disliked.

1. To use excess water;

Meaning using water beyond the amount required by the Sacred Law, due to the ḥadīth of 'Abdullāh bin 'Umar رضي الله عنه. He narrates, "The Messenger of Allāh passed by Sa'd while he was performing ablution and said, 'What is this extravagance, Sa'd?' He replied, 'Is there extravagance in the use of water?' He said, 'Yes, even if you are at a flowing river.'"⁴⁵

2. To use too little water;

It is the water not reaching the desirable amount when washing, meaning three times. It also applies to not washing properly during ablution, such that it becomes similar to wiping, with the dripping of water not being evident.

⁴⁴ 'Umar bin al-Khaṭṭāb رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "Whoever performs *wuḍū'* and then says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

The eight gates of paradise will be opened for him and he may enter any of them he chooses."

It was reported by Muslim (234) and al-Tirmidhī (55) who narrated the extra wording:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Also reported by Ibn Mājah (570) and al-Nasā'ī in *al-Yaum wal-Laylah* (84).

⁴⁵ Aḥmad (1:222); Ibn Mājah (425).

3. Talking with normal speech;

Meaning that whilst performing ablution it is disliked to have a normal conversation with someone without a need, as this would distract the person performing ablution from reciting the invocations associated with the washing of each body part.⁴⁶

4. Seeking help from another person;

Meaning receiving help with washing or wiping the parts of the body. As for the pouring of water or bringing it for someone who wishes to perform ablution, there is nothing disliked in this, even if they have requested it.

5. Exceeding the washing three times.

Meaning when washing the body parts. If due to doubt the person performing ablution increases the washing for the reassurance of the heart, then there is no harm in this.

46 *Ḥāshiyah Tuḥfat al-Ṭullāb* p.27.



B2.0 SECTION: THAT WHICH NULLIFIES ABLUTION AND THAT WHICH DOES NOT NULLIFY IT



b2.1 The nullifiers of ablution are:

1. That which exits from the private parts;

Referring to the back and front passageways.

2. Impure substances

Such as blood and pus.

exiting from other than the private parts; if the impure substance flows to a place which it is necessary to cleanse in ablution or bathing;

The definition of flowing is for the blood to rise and flow from the head of the cut. If a person wipes the blood everytime it exits, such that if it were left it would flow, the ablution is invalidated, otherwise it is not.⁴⁷ The flowing of blood being an invalidator is due to words of the Messenger of Allāh ﷺ, “Ablution is from every flowing blood.”⁴⁸

3. Vomiting the like of food and water if it is a mouthful,

Meaning that it fills a persons mouth, such that it is not possible to close the mouth except with difficulty. M‘adan Ibn Talḥah ؓ narrated from Abū Dardā’ ؓ that the Prophet ﷺ vomited and then performed ablution. “Later, I met Thawbān in the maṣjid of Damascus and I mentioned it to him. Thawbān said, ‘He is right; I poured water for the ablution of the Prophet ﷺ.’”⁴⁹

⁴⁷ *Minhāj al-Rāghib* p.81.

⁴⁸ *Al-Dārquṭnī* (1:157).

⁴⁹ Abū Dāwūd (2381); al-Nasā’ī; al-Tirmidhī (87) said this is the most authentic ḥadīth regarding this issue; al-Ḥākim in his *al-Mustadrak* (1:426) said *ṣaḥīḥ* according to the criteria of the two Shaykhs but they did not narrate it.

not the vomiting of phlegm even if it is a large amount;

Ablution is only nullified if that which is vomited is food. As for phlegm by itself, its being vomited does not nullify the ablution even if it is a large amount. If the phlegm vomited is admixed with food, then that which dominates is taken into consideration. Thus the ruling will be given according to that which is predominant.⁵⁰

4. Loss of consciousness;

Due to the ḥadīth of ‘Ā’ishah رضي الله عنها which mentions that the Messenger of Allāh ﷺ fell unconscious; he awoke and washed to pray. He then again fell unconscious, then awoke and washed.⁵¹

And based on the Prophet’s ﷺ words, “The eyes are the strap of the rear passageway, so the one who sleeps should perform ablution.”⁵²

5. Insanity;

6. Intoxication;

7. Sleeping lying down

Meaning placing one of the sides of the body on the ground. Included in this ruling are those who sleep lying down on the neck or face down. Ibn ‘Ābidīn mentions that sleep is a natural state which occurs in humans without their control, such that it prevents the outward and inner senses from fully functioning despite their being sound.⁵³ Sleep and that which is mentioned before it (from insanity and intoxication) are situations where there is a possibility that the person may have entered a state of ritual impurity

50 *Minhāj al-Rāghib* p.83. Related to this issue is the principle which according to Abū Yūsuf is that, “All that which is not an impurity, such as non flowing blood and vomit less than a mouthful, is not filth.” Muḥammad bin Ḥasan however still viewed it as filth out of precaution, the position of Abū Yūsuf though is regarded as the stronger. This rule has been expressed succinctly by some of the scholars as, “That which is not an impurity is not filth.” مَا كَيْسَ يَخْدُثُ كَيْسَ يَنْجِسُ.

This view of Abū Yūsuf was also the position chosen by al-Karkhī, Abū ‘Abdullāh al-Qallas, Muḥammad bin Salamah, Abū Naṣr, Abūl Qāsim and Abū Layth. Muḥammad bin Ḥasan’s view that it was still filth (*najas*) was supported by Abū Bakr al-Askaf and Abū Jāfar al-Hindawānī.

The author of *al-Hidāyah* supported the first view and declared it to be correct (*ṣaḥiḥ*), as was quoted by al-Tumurtāshī in *Fath al-Ghaḥfār* who added that this position was relied upon by the authors of the legal texts (*mutūn*) and is the position of the Ḥanafī school.

In *Jawharah al-Nayyarah* (1:9) it is mentioned that *fatwa* will be given according to the position of Abū Yūsuf if it (i.e. non flowing blood or vomit less than a mouthful) comes into contact with solid materials like clothes and the body. On the other hand, *fatwa* will be given according to the position of Muḥammad bin Ḥasan if it comes into contact with liquids such as water. This position was cited by Ibn Nujaym in *Baḥr al-Rā’iq* (1:115), al-Tumurtāshī in *Fath al-Ghaḥfār*, al-Ḥaṣkafī in *Dur al-Mukhtār* (1:95) and was affirmed by authors of its glosses, namely Al-Ṭaḥṭāwī, Ibn ‘Ābidīn and al-Rāfi‘ī.

51 Al-Bukhārī (1:234); Muslim (1:311).

52 Aḥmad (4:96-97); Abū Dāwūd (203); Ibn Mājah (1:161) and graded as *ḥasan* by Ibn al-Ṣalāh, al-Nawawī and al-Mundhirī from ‘Alī. See *Naṣb al-Rāyah* (1:44-47).

53 *Ḥāshiyah Ibn ‘Ābidīn* (1:141).

without noticing. Therefore something occurring which would invalidate the ablution is regarded as the default out of precaution.

or leaning on one of the buttocks, not the sleep of the one firmly seated, nor the sleep of the one in prayer;

Due to the ḥadīth of ‘Anas ؓ who said, “The companions of the Messenger of Allāh ﷺ waited for the ‘Ishā’ prayer until their heads began nodding up and down from drowsiness and sleep. They would then pray without doing ablution.”⁵⁴

And the ḥadīth of Ibn Abbās ؓ who said, “The Prophet ﷺ said, “The one who falls asleep whilst prostrating does not have to perform ablution, unless he lies down. For if he lies down his body parts become loose.”⁵⁵

8. Loud laughter of an adult in a complete prayer;

Loud laughter is defined as that which can be heard by the person praying themselves and those next to them. Laughter on the other hand is defined as it being heard by the person themselves but not by the person next to them, this nullifies the prayer and not the ablution. Smiling is defined as that which consists of no sound, it has no impact on the validity of the prayer nor the state of ablution.⁵⁶

This is due to the ḥadīth of Ibn ‘Umar ؓ who said, “The Messenger of Allāh ﷺ said, ‘Whoever laughs out loud in the prayer must repeat the ablution and the prayer.’”⁵⁷

Imām Abū Ḥanīfah (Allāh have mercy on him) narrates in his *Musnad* that, “Whilst the Messenger of Allāh ﷺ was praying with the people, a person with a problem with his sight walked into a covered well and fell. At this some people burst out laughing. The Messenger of Allāh ﷺ said, ‘Whoever amongst you laughed out loud should repeat their ablution and their prayer.’”⁵⁸

54 Abū Dāwūd (1:51) and a similar version in Muslim (1:196) and al-Tirmidhī (1:113). See *Talkhīs al-Ḥabīr* (1:180).

55 Aḥmad (1/256); Abū Dāwūd (202); al-Tirmidhī (77); see *Naṣb al-Rāyah* (1-44-45).

Translator's note: Some of the scholars from the Indian subcontinent give preference to the view that falling asleep whilst reclining against something, such that should it be removed a person would fall, invalidates the ritual ablution. The basis for their view can be found in the following works: *Sharḥ al-Wiqāyah* (p.1/32); *Multaqa al-Abḥur* (p.3); *Mukhtaṣar al-Qudūrī* (p.2); *al-Hidāyah* (p.15); *al-Ikhtiyār* (p.16-17).

As for the scholars who are of the view that sleeping in such a manner not invalidating the ablution, this position can be found in the following works: *Dur al-Mukhtār* (1:95); *Badāi al-Sanāi* (1:31); *Tabyīn al-Haqā'iq* (1:10).

56 *Tabyīn al-Haqā'iq* (1:11).

57 Ibn ‘Adiyy narrates it in *al-Kāmil*. Its chain contains Baqiyyah who is a *mudallis*. However, he has explicitly stated having heard (*taḥdīth*), and a truthful *mudallis* if states clearly having heard then the accusation of *tadlis* no longer applies. Baqiyyah is regarded as being from this category of narrator, see *Naṣb al-Rāyah* (1:48).

58 See *Fatḥ al-Qadīr* (1:35) and *Fatḥ Bāb al-‘Ināyah* (1:69) of Mullā ‘Alī al-Qārī. This is an issue in which the Ḥanafīs are alone in following the ḥadīth and have abandoned analogy (*qiyās*) because of it. It is clear proof that the Ḥanafīs give precedence to the ḥadīth over analogy, and that they are amongst the most stringent of people in following the ḥadīth. See *al-Lubāb* (1:45) and *Naṣb al-Rāyah* (1:47-53).

9. Contact of the private parts,

Meaning without a barrier and between two aroused individuals. This is the opinion of Abū Ḥanīfah and Abū Yūsuf, as this contact is usually not free of pre seminal fluid (*madhī*) which is an invalidator of ablution, and out of precaution is regarded as being similar to the case of sleep. Contact in and of itself not invalidating the ablution, even if accompanied by desire, is the position of Muḥammad bin Ḥasan al-Shaybānī and is relied upon by a large number of scholars.⁵⁹

not touching the private parts

Ṭalq bin ‘Alī ؓ said, “A man asked the Prophet if a man who touches his private part has to perform ablution. The Prophet ؐ said, ‘No, it is just a part of you.’”⁶⁰

nor touching a woman,

‘Aṭā narrates from ‘Ā’ishah 9 that the Prophet ؐ would kiss some of his wives and then pray without re-performing ablution.⁶¹

‘Ā’ishah 9 said, “I would sleep in front of the Messenger of Allāh ؐ, with my feet in the direction of the *qiblah* (to him). When he would prostrate, he would touch me, and I would move my feet.”

In another narration it is mentioned that she said, “When he wanted to prostrate he would touch my legs, and I would draw my legs in. When he would stand I would stretch them out again. The houses in those days did not have any lamps.”⁶²

nor the exiting of a worm from a wound.

Ablution is not invalidated because of the worm itself, as it is pure. The reason why a worm and a stone when exiting from the rear passageway invalidates the ablution is because they will not be free from filth; as the exiting of even a small amount of filth from the rear passageway invalidates the ablution.⁶³

59 See *Hāshiyah Ibn ‘Ābidīn* (1:146).

60 Abū Dāwūd (1:46-47); al-Nasā’ī (1:101); Ibn Mājah (1:163) and graded *ṣaḥīḥ* by Ibn Ḥibbān (3:402-403). Ibn al-Madīnī said, “It is better than the ḥadīth of *Buṣrah*,” see *Bulūgh al-Marām* (1:13). Abū ‘Īsa al-Tirmidhī (85) (1:52) said, “This is the best ḥadīth regarding this issue.”

61 Al-Bazzār with a *ṣaḥīḥ* chain, see *Naṣb al-Rāyah* (1:74). Al-Ḥāfiẓ said in *al-Dirāyah* p.20 that its narrators were trustworthy.

62 Muslim (1:367).

63 From the authors commentary.



B3.0 SECTION: THE RULINGS OF ISTINJĀ'



b3.1 *The Ruling of Istinjā'*

It is the removal of filth from the front and rear passageways with water and its like.

is recommended with the likes of a stone by means of which cleanliness can be achieved. There is no specific number required,

Using three stones is desirable due to the Prophet's ﷺ words, "The one who cleanses himself should do so with an odd number (of stones). Whoever does so has done well, and the one who does not, there is no harm."⁶⁴

and washing is superior.

Meaning washing the area after wiping it with a stone or paper is superior to using stones or paper alone. Washing with only water is better than only using a stone. Washing with water cleanses more thoroughly than only using a stone, as a stone and its like removes most, but not all filth.

Ibn 'Abbās ؓ said, "This verse was revealed regarding the people of Qubā, 'In it are men who love to be purified, and Allāh loves the purified.'⁶⁵ The Messenger of Allāh ﷺ asked them, and they replied, 'We follow (cleaning with) the stones with (cleaning with) water.'⁶⁶



What is Istinjā' Disliked with

b3.2 It is disliked with:

It is evident that it is prohibitively disliked because of the prohibition that is reported regarding it.

⁶⁴ Abū Dāwūd (35); Ibn Mājah (3498).

⁶⁵ Al-Tāwbah:108.

⁶⁶ *Kashf al-Asrār 'an Zawā'id al-Bazzār* (247).

a bone, dung,

Abū Hurayrah ؓ narrates that the Prophet ﷺ said, “Bring me stones in order to clean my private parts, and do not bring any bones or animal dung.”⁶⁷

and the right hand.

Except if unable to use the left hand, this is due to that which is reported from Abū Qatādah ؓ who said, “The Messenger of Allāh ﷺ said, ‘If one of you urinates then he should not touch his private part with his right hand; if he defecates he should not clean himself with his right hand; and if he drinks he should not do so with one breath.’”⁶⁸



When is it Necessary to Use Water

b3.4 It is necessary to use water if the impure substance exceeds the exit (point) and that which has exceeded is more than the amount of a dirham.

If the filth exceeds the exit point and is more than the size of a dirham, the scholars agree that the area must be washed. If it exceeds the size of a dirham by being added to the filth which is on the passageway, it is not obligatory to wash according to Abū Ḥanīfah and Abū Yūsuf. This is the correct opinion, because the filth which is on the passageway is not taken into consideration according to the Sacred Law. This is because it takes the ruling of the filth inside the body, therefore to leave it and pray with it is not disliked.⁶⁹



What is Disliked when Relieving Oneself

b3.5 It is disliked to:

Meaning it is from the category of being prohibitively disliked.

face the direction of prayer in the bathroom,

Meaning whilst relieving oneself, even when in a building, due to the Prophet's ﷺ saying, “When one of you relieves himself, he should neither face the direction of prayer nor turn his back to it...”⁷⁰

⁶⁷ Al-Bukhārī (3599).

⁶⁸ Al-Bukhārī (1:38); Muslim (1:155); Abū Dāwūd (1:8); al-Tirmidhī (1:23); al-Nasā'ī (1:25); Ibn Mājah (1:113).

⁶⁹ Ḥāshiyah Ibn 'Ābidīn (1:226).

⁷⁰ Al-Bukhārī (394); Muslim (264).

If someone forgetfully sits facing the direction of prayer or with his back turned towards it, and then realises it, they should turn around as much as is possible. It is also prohibitively disliked for an adult to face a child towards the direction of prayer in order to urinate.⁷¹

likewise to turn ones back to it, to face the sun and moon,

Out of respect for them because they are both great signs of Allāh ﷻ. ‘Allāmah Ibn ‘Ābidīn clarified that to do so is slightly disliked.⁷²

to face the wind,

So that the person is not soiled by drops of their urine.

to relieve oneself in the street, gathering places of people and below a tree.

Due to the Prophet’s ﷺ saying, “Be on your guard against two acts which provoke curse.” They (his companions) asked, “What are those acts?” He said, “Relieving yourself in people’s walkways or in the shade.”⁷³



What is Recommended when Entering the Bathroom and when Leaving it

b3.6 It is recommended to precede it with the *tasmiyah*

Such as to say when entering the bathroom “بِسْمِ اللَّهِ” with the intention of meaning, “I seek protection from the accursed satan.” ‘Alī رضي الله عنه said that the Prophet ﷺ said, “The cover between the eyes of the *Jinn* and the nakedness of the children of Ādam is to say ‘بِسْمِ اللَّهِ’ when entering the bathroom.”⁷⁴

The above are to be recited before entering the bathroom, or before removing ones clothing if in an open space not specified as a bathroom. If a person forgets to recite these supplications before entering, they may do so silently in their heart, not with their tongue.⁷⁵

71 *Ḥāshiyah Ibn ‘Ābidīn* (1:342). It is also mentioned in some works that it is disliked (*makrūh*) to stretch ones legs in sleep and other than it towards the direction of prayer (*qiblah*), a copy of the Qurān (*muṣḥaf*) or books of law (*fiqh*). If, however, these books are on a higher place above the level of the legs then it is not disliked. See *Ḥāshiyah Minhāj al-Rāghib* p.126.

72 In his *Ḥāshiyah* (1:228).

73 Muslim (68).

74 Al-Tirmidhī (2:503) who said it was *gharīb* and not strong.

75 *Ḥāshiyah Minhāj al-Rāghib* p.127.

and *istiādhah*,

Which is to say, “اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ”⁷⁶

entering with the left, and exiting with the right,

Honouring the right foot considering it akin to the hand.

in reverse order to the masjid. It is recommended that he say when he leaves:

غُفِرَانَكَ three times

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي”

⁷⁶ Al-Bukhārī (1:37); Muslim (1:195); Abū Dāwūd (1:2); al-Tirmidhī (1:10); al-Nasāʾī (1:20); Ibn Mājah (1:108).

⁷⁷ Ibn Mājah (1:110).

B4.0 SECTION: THE RULINGS OF RITUAL BATHING

The Obligatory Actions of Ritual Bathing

As for ritual bathing, its obligatory actions are:

Due to the ḥadīth of ‘Ā’ishah رضي الله عنها regarding the description of the Messenger of Allāh’s ﷺ bathing that, “Then he poured (water) over all of his body.”⁷⁸

1. Rinsing the mouth;
2. Rinsing the nose;

Because the divine command for when a person is in a state of major ritual impurity (*janābah*) is to wash the whole body thoroughly. This is due to Allāh’s ﷻ words, “If you are in a state of major ritual impurity (then) purify yourselves.”⁷⁹

3. Washing all of the body even inside the foreskin.

It is obligatory to wash all that is possible from the body which does not entail hardship such as the ears, navel, moustache, eyebrows and beard. If the person is wearing a tight ring they remove it or move it, likewise with earrings. If there is not in the piercing any earring and water enters it whilst passing over that bodypart it is sufficient. It is also necessary to remove all that prevents water reaching the body such as dough, as opposed to food between the teeth.⁸⁰

The basis for washing all of the body is that ‘Alī رضي الله عنه said, “I heard the Messenger of Allāh ﷺ say, ‘If anyone who is in the state of major ritual impurity leaves a spot equal to the breadth of a hair without washing it, such and such an amount of hellfire will have to be suffered for it...’”⁸¹ The more correct opinion is that it is desirable to wash

78 Al-Bukhārī (1:73); Muslim (35).

79 Al-Mā’idah:6.

80 *Minhāj al-Rāghib* p.78.

81 Aḥmad; Abū Dāwūd (249); al-Hāfiẓ graded it as *Ṣaḥīḥ* in *Talkhīs al-Ḥabīr* (1:219).

inside the foreskin.⁸²

It is not necessary for a woman to undo her braids, nor to wet them if the roots have been wet.

Meaning her braided hair which is to interlace hair with other hair. Umm Salamah 9 said, "O Messenger of Allāh ﷺ, I am a woman who keeps her hair closely plaited. Do I have to undo them for ritual bathing after major ritual impurity?" He said, "No, it is enough for you to throw three handfuls of water on your head and then pour water all over your body and you will be purified."⁸³



The Recommended Actions of Ritual Bathing

b4.2 Its recommended actions are:

The recommended acts of ritual bathing are the same as the recommended acts of ablution except for the order. Likewise its etiquettes (*ādāb*) are the same except for the facing of the direction of prayer. This is because a person usually bathes with their nakedness exposed.⁸⁴

1. To wash the hands;

Up to the wrists three times accompanied by the intention and the *tasmiyah*.

2. Private parts;

3. And impure substances on the body, then;

4. Perform ablution

Similar to the ablution for the prayer, except that the feet are not washed if the person is standing in a place where the water gathers together at their feet. If this is the case then the feet are washed at the end.

and then pour water on the body three times.

Meaning three times covering all of the body, beginning with the head, then right shoulder, then left shoulder. If a person was to immerse themselves totally in flowing water, a large pool or under a shower such that all of their body was washed they will have been regarded as fulfilling the *sunnah*.⁸⁵

82 *Baḥr al-Rā'iq* (1:51).

83 Muslim (58:330); Abū Dāwūd (251); al-Nasā'ī (342); al-Tirmidhī (105); Ibn Mājah (603).

84 *Ḥāshiyah Minhāj al-Rāghib* p.88 citing *Durr al-Mukhtār*.

85 *ibid* p.89.

The basis of this is that which is narrated from Ibn ‘Abbās ؓ who said, “My aunt Maimūnah narrated to me saying, ‘I put water out for the Messenger of Allāh to perform a ritual bath. He washed his hands two or three times and then he poured water from his right hand to his left and washed his private parts, wiped his hands on the earth, rinsed his mouth and nose, washed his face and hands, washed his head three times, poured water over his body, and finally moved from his place and washed his feet. I brought him a towel, but he did not take it.’”⁸⁶



That which Necessitates Ritual Bathing

b4.3 That which necessitates ritual bathing is:

Meaning the causes which make ritual bathing necessary.

1. The emission of semen with a contracting motion

Meaning the emission of semen from a male or sexual fluid from a female, whether it be with a person’s own will or not, such as a wet dream, ejaculating by looking or thinking, or self induced emission with the hand. The same ruling applies to both men and women. The semen of a man is thick and white, exiting from the area adjacent to his back.⁸⁷ The penis contracts when it exits, and when dry has an odour similar to that of eggs. The sexual fluid of a woman is thin and yellow.⁸⁸

and pleasure when released;

Meaning at the moment when the semen separates from its physical storage area in the body. Such that if a person was to experience seminal emission which is not accompanied by any pleasure due to lifting a heavy object, or being struck on the back, he would not be required to bathe. The Prophet ﷺ said, “If you are impure then purify.”⁸⁹

2. The entering of the head of the male private part in the front or rear passageway- upon both people;

Meaning the entering of that which is above the area that is usually circumcised. This is the case even if it is entered with something covering it through which warmth can be sensed according to the correct opinion.⁹⁰ ‘Āishah 9 reports, “The Messenger of

⁸⁶ Al-Bukhārī (1:55); Muslim (1:174); Abū Dāwūd (1:64); al-Tirmidhī (1:173-174); al-Nasā’ī (137-138); Ibn Mājah (1:190). See *Faṭḥ Bāb al- ‘Ināyah* (1:74).

⁸⁷ Classical Ḥanafī texts state that the place where semen is stored in the body of a male is his back, and a bone near the chest for a female. See *Dur al-Mukhtār* with *al-Ḥāshiyah* (1:159).

⁸⁸ *Sharḥ Ḥadiyyah bin al- ‘Imād* p.190.

⁸⁹ *Faṭḥ al-Qadīr* (1:41-42).

⁹⁰ *Minhāj al-Rāghib* p.90.

Allāh ﷻ said, 'If the two circumcised parts encountered each other, ritual bathing is obligatory.' ”⁹¹

3. The one awakening seeing semen or pre seminal fluid;

Meaning being aware of it so as to include the blind person. *Madhī* is that which exits from a male during foreplay, it is a thin white coloured fluid. The fluid which exits from a female is called *qadhī*.⁹²

If a sleeping person awakes and finds any moisture on their bedding or clothing and recalls having an erotic dream then they must perform a ritual bath. If they do not recall an erotic dream and are certain that this moisture is semen, or think it may be, then they must also perform a ritual bath. If they are certain that it is *madhī* they are not required to perform a ritual bath if they do not recall having an erotic dream.⁹³

4. The termination of the menstruation cycle;

It is the blood excreted from the womb of a healthy adult woman who is not pregnant nor has experienced menopause. Its least duration is three days and maximum duration is ten days.

5. And post childbirth bleeding.

It is the blood that exits after the birth of most of the baby. It has no minimum duration

⁹¹ Muslim (1:56).

⁹² As mentioned by al-Zaylā'ī (1:17) and Ibn 'Ābidīn (1:122). Al-Shalabī (1:17) mentioned that it is called *taqthī*.

As for *wadhī*, it is a thick fluid which exits after a person urinates as mentioned by Ibn 'Ābidīn (1:122). For both *madhī* (pre seminal fluid) and *wadhī* bathing (*ghusl*) is not required, rather, *wuḍū'* is performed. See *Tabyīn al-Haqā'iq* (1:17).

⁹³ See *Baḥr al-Rā'iq* (1:56); *Durr al-Mukhtār* with *Ḥāshiyah Ibn 'Ābidīn* (1:110); *Ḥāshiyah Ṭaḥṭāwī 'Alā al-Durr* (1:92).

Some scholars have detailed the possible scenarios as follows:

- A person awakening from their sleep but does not recall having an erotic dream, and finds semen on their clothing or bedding or body; there is agreement that they must perform a ritual bath.
- As for if a person awakes to find pre seminal fluid (*madhī*), if they recall having an erotic dream there is agreement that they must perform a ritual bath. This is also the case if they have a doubt if it is semen or pre seminal fluid along with their recalling having an erotic dream. This is because of the possibility that the fluid that is found may have been semen but has thinned due to the atmosphere, and therefore this fluid is regarded as semen out of precaution.
- If the person awakening is certain that the fluid found is pre seminal fluid (*madhī*) there is agreement that it is not necessary to perform a ritual bath.
- If the person awakes and does not know if the fluid found is semen or pre seminal fluid and also do not recall having an erotic dream it is necessary to perform a ritual bath according to Abū Ḥanīfah and Muḥammad bin al-Ḥasan, because of the possibility of it exiting accompanied by pleasure, then the person forgot and the semen was thinned by the atmosphere, in difference to the view of Abū Yūsuf. The scholars mentioned that Abū Yūsuf's position is more in conformity with analogy (*qiyās*) and Abū Ḥanīfah and Muḥammad bin Ḥasan's position is more precautionary. The details for this discussion can be found in *Faṭḥ al-Qadīr* (1:42).

and its maximum duration is forty days.

The evidence for the necessity of bathing is Allāh's ﷺ words, "Do not approach them until they become pure."⁹⁴ Ritual bathing is not necessary for the following:

Not due to the emission of pre seminal fluid and wadī,

Wadī is a thick white fluid, and it is said a yellow fluid which appears after urinating or after the lifting of a heavy object.⁹⁵

nor an erotic dream without finding any wetness.



When is Ritual Bathing Recommended

b4.4 It is recommended to perform a ritual bath for the Friday prayer,

The basis for this is as narrated from Qatādah, from Ḥasan, from Samurah who said, "The Messenger of Allāh ﷺ said, 'Whoever performs ablution on Friday, then it is good, and whoever bathes it is better.'"⁹⁶

The issue of one taking a ritual bath but invalidating their ablution before the Friday prayer was discussed by Shaykh 'Abd al-Ghanī al-Nābulṣī.⁹⁷ He concluded that as long as a person has an intention when bathing to fulfil this recommended action, it is of no consequence if they nullify their ablution and need to re perform their ablution again in order to offer the prayer. Ibn 'Ābidīn supported this view,⁹⁸ and added that in the work *M'irāj al-Dirāyah* it is mentioned that even if a person was to bathe on Thursday, or the night preceding *Jum'ah* they will have fulfilled the recommended action, which is to remove any bad odours from the body.

the two 'Īds

Ibn 'Abbās ؓ narrates that the Messenger of Allāh ﷺ "would bathe on the day of the two 'Īds."⁹⁹

and *Iḥram*.

Meaning one takes a ritual bath when wishing to enter into a state of *Iḥram*, whether it be for 'Umrah or *Hajj*. This bath is in order to attain cleanliness, not ritual purity. Therefore a woman bathes even if she is in her menstrual period or is experiencing post birth bleeding. It is due to this that one does not make tayammum for this bath

94 Al-Baqarah:222. See *Faṭḥ Bāb al- 'Ināyah* (1:79) of Mullā 'Alī al-Qārī.

95 *Sharḥ Ḥadiyyah Ibn al- 'Imād* (p.194).

96 Abū Dāwūd (354); al-Tirmidhī (497); al-Nasā'ī (1380).

97 *Sharḥ Ḥadiyyah Ibn al- 'Imād* p.189.

98 *Ḥāshiyah Ibn 'Ābidīn* (1:114).

99 Ibn Mājah (1315-1316).

in the absence of water.¹⁰⁰

The basis for this is that Khārijah bin Zaid bin Thābit ؓ narrated that the Messenger of Allāh ﷺ changed his clothes for *Iḥram* and bathed.¹⁰¹

In addition to the above it is also desirable to bathe for the following:

Someone who has embraced Islām, even if they are in a state of purity; a person who reaches maturity; after cupping; washing the deceased; the night of *Barā'ah*; night of al-Qadr; standing in Muzdalifah; when entering Makkah and for the *Ṭawāf al-Ziyārah*; the *Kusūf* prayer; rain prayer; entering Madīnah; one who wears a new garment; one repenting from a sin; returning from a journey and a woman experiencing irregular bleeding which ceases.¹⁰²

100 *Marāqī al-Falāḥ* p.63.

101 Al-Tirmidhī (830); al-Dārquṭnī (2:220).

102 *Mīnhāj al-Rāghib* p.93.



B5.0 SECTION: THE WATERS WITH WHICH PURIFICATION IS PERMISSIBLE



b5.1 It is permissible to perform ablution and a ritual bath with all pure water such as rain

Allāh ﷻ says, “And (He) sent down water from the sky upon you, that thereby He might purify you...”¹⁰³

Abū Hurayrah ؓ narrated that a man asked the Messenger of Allāh ﷺ, “O Messenger of Allāh, we sail on the ocean and we carry only a little water. If we use it for ablution, we will have to go thirsty. May we use sea water for ablution?” The Messenger of Allāh ﷺ said, “Its (the sea) water is pure and its dead (animals) are lawful.”¹⁰⁴

and water found on land, even if it changes due to being stagnant. Or is changed by water which is (still regarded as) water,

Meaning this liquid is still called water, an example being water that changes colour due to mixing with soil, and the water of stagnant pools in which leaves fall during the autumn. Both of these events change the three qualities of water, namely: taste, colour and smell.

or with something pure which the water dominates,

Because the ruling is for that which dominates, whether that which is admixed is intended to enhance cleanliness such as soap and its like; or is not intended to do so such as saffron. The basis for this is that the Prophet ﷺ washed himself from a container of water which contained a trace of dough.¹⁰⁵

such as *Ushnān*, soap and saffron.

Ushnān is a plant which is used to wash clothes, hands, and the body of a person, it has similar qualities to soap.

¹⁰³ Al-Anfāl:11.

¹⁰⁴ Mālik (1); Abū Dāwūd (1:21); al-Tirmidhī (1:1010); al-Nasāʾī (1:176); Ibn Mājah (1:136).

¹⁰⁵ Ibn Khuzaimah (1:119); Ibn Ḥibbān (3:462).

That which Purification is Not Permissible with

b5.2 It is not permissible to perform ablution with water one of whose attributes has changed due to an impurity,

The ruling for water is based on that which is predominant. That which mixes with water can be either a solid or liquid substance.

If that which mixes with water is a pure solid substance then the predominance of a solid substance will be defined when the water is no longer liquid nor fluid. This is whether the solid it mixes with is intended to cleanse such as soap, or not such as saffron or tree leaves. Thus if any of these mix with water purification is correct with it, even if it changes the colour, smell and taste of the water. However this is with the condition that the name water still applies to it, along with its attributes of liquidity, fluidity and quenching thirst.¹⁰⁶

As for that which mixes with the water is a liquid, then it has a number of scenarios:

That the liquid which mixes with water matches water in all its three qualities of taste, colour and smell. Examples of this would be rosewater whose smell has subsided. In such a case if both were to mix consideration would be given to the proportion, if absolute water is predominant then ablution will be permitted with it, if its overcome then it is not permitted.

If the liquid differs with water in all of its qualities, such as vinegar, if it changes the water by a majority of its three differing attributes becoming apparent, then ablution is not permitted with it.

If the liquid differs from water in one or two qualities then consideration is given to the differing qualities being predominant. An example is milk which differs with water in colour and taste. If milk mixes with water and its colour or taste predominates ablution is not permitted, and if not then it is. Likewise in the case of melon juice which differs with water in terms of its taste only, if they both mix predominance will be identified through taste.¹⁰⁷

nor with a small amount of stagnant water in which an impure substance has fallen. It is regarded as small if it is water which is not ten cubits by ten cubits.

What is meant is that each of its four sides are ten cubits¹⁰⁸ in terms of length and width. And that the surface area of the water is 100 cubits. The legal verdict (*fatwā*) regarding its depth is that when water is scooped from it, the bottom of the pool does not become visible. If the volume of water does not reach this amount, the water is regarded as a small amount and is adjudged to be impure by the mere presence of any

¹⁰⁶ *Minhāj al-Rāghib* p.95.

¹⁰⁷ *ibid* p.96.

¹⁰⁸ One cubit is 46.2 centimetres.

filth in it.¹⁰⁹

Used Water

b5.3 Purification is not permissible with water used to remove a state of impurity, nor to renew ablution, the water is pure but not purifying.



The Ruling of Flowing and a Large Amount of Water

b5.4 Flowing (water) does not become impure, and likewise that which reaches ten cubits by ten cubits, except if its attributes change.

Meaning that each side of it is ten cubits; the circumference of the area around the water being forty cubits, and the surface area of the water being 100 cubits. This is when the pool of water is square such that all of its sides are equal. If the pool of water is round or triangular or rectangular or its like it is examined to see if it were a square would it equal ten by ten cubits.

¹⁰⁹ Shaykh Abū Bakr al-Mullā in his *Minhāj al-Rāghib* pp. 98-99 stated that what has been mentioned regarding ten by ten cubits is the position cited in many of the books of the Ḥanafī school. The scholars mentioned it because it helps to give a guideline for those who are not sure as to what constitutes a large pool of water. The view chosen by some scholars is to leave it up to the person faced with the situation to decide whether the pool of water is such that an impurity falling in one side would not spread to the other side. This is reported from Abū Ḥanīfah (Allāh have mercy on him) as the *ẓāhir al-riwāyah*, similar to this was also mentioned by Ibn al-Humām in *Fatḥ al-Qadīr* (1:77).



B6.0 SECTION: REGARDING PURIFICATION FROM IMPURITY



b6.1 It is a condition that the body of the one offering prayer, his clothing and place be pure from all impurities which prevents the permissibility of the prayer.

Allāh ﷻ says, “And purify your clothes”; what is meant by “clothes” are those that are worn, meaning their being free from impure substances.¹¹⁰

‘Anas ؓ narrates that the Prophet ﷺ said, “Stay clean from urine, as the majority of the punishment of the grave is due to it.”¹¹¹



Preventative Impurity

b6.2 It is that which exceeds the size of a dirham

A dirham in relation to solid filth is equal to 2.3 grams, and in terms of liquids is the amount that would settle on the open palm of the hand.

from the heavy impure substances such as the urine of [an animal] whose meat is not eaten, blood, wine, faeces. From the light impure substances it is the area of a quarter of the clothing, such as the urine of [an animal] whose meat is eaten and a horse.

Meaning a quarter of the whole cloth or whole body according to the view preferred by scholars.¹¹²

As for the definition of heavy and light impure substances, Imām al-Zayla‘ī explained that the Ḥanafī scholars differed over how these two were to be defined. According to Imām Abū Ḥanīfah the classification of heavy impure substances is

¹¹⁰ Other than this has been said regarding this verse; the stronger view is that which has been mentioned and is the opinion of the jurists (*fuqahā*). It was declared to be correct by al-Nawawī in *Sharḥ al-Muḥadḥab*.

¹¹¹ Al-Dārquṭnī (1:28); al-Bazzār; al-Ṭabarānī in *al-Kabīr* and al-Ḥakīm (1:183) with a similar wording.

¹¹² *Faṭḥ al-Qadīr* (1:41) and *Baḥr al-Rā‘iq* (1:234).

established by a textual proof (*naṣṣ*) which is not contradicted by another textual proof. The light impure substances are those regarding which there are conflicting evidences, but the evidence for their being filth is given preference.¹¹³

That which is Excused from Impure Substances

b6.3 The amount of heavy (impure substances) which is excused is the size of a dirham and less, and from the light (impure substances) less than a quarter of the cloth. If the prayer is offered it is valid.

¹¹³ *Tabyīn al-Haqā'iq* (1:74).



B7.0 SECTION: REGARDING THE COVERING OF NAKEDNESS



b7.1 The nakedness of a man is

The basis for the condition to cover is Allāh's ﷺ words, "Take your adornment to every masjid." What is meant here is covering the nakedness in order to pray.

from below his navel to below his knees.

Meaning the area between them both, the navel is not part of the nakedness however the knees are. 'Amr bin Shu'aib relates from his father, from his grandfather that the Messenger of Allāh ﷺ said, "That which is below the navel to the knees is from ones nakedness."¹¹⁴

A slavegirl's nakedness (is similar to that of a man) with the addition of the back and stomach. All of a free woman's body is nakedness except for the face, hands and feet.

'Āishah 9 said, "The Messenger of Allāh ﷺ said, 'Allāh does not accept the prayer of an adult woman except with a head covering (*khimār*).'"¹¹⁵

Al-Shurunbulālī said, "The whole body of a free woman is nakedness except for her face and outer parts and palms of her hands according to the more correct position, which is adopted (*mukhtār*)...the outer part and soles of womans feet are not nakedness."¹¹⁶

Abū Dāwūd 6 narrates that the Prophet ﷺ said, "If a young woman reaches puberty only her face and hands up to the wrists should be seen."¹¹⁷

b7.2 The prayer is invalidated by the exposing of a quarter of a body part from

¹¹⁴ Al-Dārquṭnī as part of a lengthier ḥadīth. It contains Sawar bin Dāwūd; he was declared weak by al-Uqailī but Ibn Ma'īn declared him trustworthy. See *Fath al-Qadīr* (1:180).

¹¹⁵ Abū Dāwūd (1:173); al-Tirmidhī (2:217); Ibn Mājah (1:214-215); Aḥmad (6:150) and graded *ṣaḥīḥ* by Ibn Khuzaimah (1:380).

¹¹⁶ *Marāqī al-Falāḥ* p.140.

¹¹⁷ In his *Masā'il* p.63.

those (that are part of the) nakedness, not less than this. So if a quarter of a man's knee, or a quarter of a woman's shin or ear is exposed both of their prayers are invalidated.



C1.0 SECTION: THE TIMES OF THE PRAYER



The prayer was made obligatory on the night of al-Isrā' in the tenth year after the Prophet ﷺ received the first revelation. Due to its immense importance, Allāh ﷻ Himself made it obligatory without conveying the order via an Angel. This was when the Prophet ﷺ ascended and stood in the divine presence. Originally fifty prayers were made obligatory upon the Muslim community, however, this number was gradually reduced until it became five prayers during the day and night, but carrying the reward of fifty prayers.¹¹⁸

In regards to the prayers being at certain times Allāh ﷻ said, "Prayer at fixed hours has been enjoined upon the believers."

c1.1 The time of the *Ṣubḥ* (dawn) prayer is from the true dawn, which is the horizontal whiteness on the horizon until the rising of the sun.

c1.2 The *Zuḥr* prayer is from the (sun's) zenith until a shadow reaches twice its length, except for the shade at midday.

c1.3 The *ʿAṣr* prayer is from a shadow reaching twice its length until sunset.

c1.4 The time of the *Maghrib* prayer is from sunset until the disappearance of the white twilight which follows the red twilight.

According to one narration reported from Imām Abū Ḥanīfah, the time of the *Maghrib* prayer is until the disappearance of the red twilight. The legal verdict is given according to this, and this is the view of his two students.¹¹⁹

c1.5 The *ʾIshāʾ* prayer is from the disappearance of the white twilight until the true dawn.

¹¹⁸ Al-Bukhārī (349).

¹¹⁹ *Fatḥ al-Qadīr* (1:22).

Translator's note: Some scholars from the Indian subcontinent regard the position of the disappearance of the white twilight as being stronger. They are supported in this by the authors of works such as *Kanz al-Daqāʾiq* p.9, *Multaqa al-Abḥur* p.10, Al-Ṭaḥāwī in his *Al-Mukhtasar* p.23, *Fatḥ al-Qadīr* (1:196) and *Baḥr al-Rāʾiq* (1:258-259).

The timings of the prayer are mentioned in the following narration, Ibn ‘Abbās ؓ said, “The Messenger of Allāh ﷺ said, ‘Gibrā’īl (Peace be upon him) led me in prayer at the House (i.e. the K‘abah). He prayed *Zuhr* with me when the sun had passed the meridian to the extent of the strap of a sandal; he prayed ‘*Aṣr* with me when the shadow of everything was as long as itself; he prayed *Maghrib* with me when one who is fasting breaks the fast; he prayed ‘*Ishā*’ with me when the twilight had ended; and he prayed *Fajr* with me when food and drink become forbidden to one who is keeping the fast.

‘On the following day he prayed *Zuhr* with me when his shadow was as long as himself; he prayed ‘*Aṣr* with me when his shadow was twice as long as himself; he prayed *Maghrib* at the time when one who is fasting breaks the fast; he prayed ‘*Ishā*’ with me when about the third of the night had passed; and he prayed the dawn prayer with me when there was a fair amount of light. Then turning to me he said, “Muḥammad, this is the time observed by the Prophets before you, and the time is anywhere between these two times.” ’ ”¹²⁰

As for the position that the time of ‘*Aṣr* starting when the shadow of an object reaching twice its length, the following narration is cited as proof. Abū Dharr al-Ghifārī ؓ said, “We were with Prophet ﷺ on a journey when the caller to prayer (*muadhin*) intended to give the call to prayer (*adhān*) for *Zuhr*. The Messenger of Allah ﷺ said, ‘Wait until it becomes cool.’ (After some time) the caller to prayer again intended to give the call to prayer, the Prophet ﷺ said to him, ‘Wait till it is a bit cooler.’ This was until we saw the shadow of the dunes. Then the Prophet ﷺ said, ‘The intensity of heat from the flames of hellfire, if the heat is intense then offer the prayer when it is cooler.’ ”¹²¹

120 Abū Dāwūd (393) and al-Tirmidhī (149) who graded it as *ḥasan ṣaḥīḥ*.

121 Al-Bukhārī (506). **Translator’s Note:** This narration is not present in the editor’s commentary originally published with this text, but was added on the instruction of the editor. It being a proof for the time of the ‘*Aṣr* prayer is understood from the delay in the performance of the *Zuhr* prayer until the shadows of the sand dunes became evident.



C2.0 SECTION: REGARDING FACING THE DIRECTION OF PRAYER AND THE INTENTION



c2.1 Facing the direction of prayer is a condition except in the case of one in fear, such as from an enemy or predatory animal.

Allāh ﷻ says, “Wherever you are turn your faces in its direction”, what is meant here is the K‘abah. Those praying in the Masjid al-Haram are required to face the building of the K‘abah itself. Those praying outside the Masjid are required to face its direction, this is the correct opinion as people are only obligated with that which is within their ability.¹²²

Nāfi‘ said that ‘Abdullāh Ibn ‘Umar ؓ when asked about the prayer of fear said regarding its method of being offered, “It may be facing the *qiblah* or not facing it.” Mālik said, “Nāfi‘ said, ‘Abdullāh bin ‘Umar ؓ would only mention it from the Messenger of Allāh ﷺ.”¹²³

Likewise an ill person who does not have anyone to face him towards the direction of prayer. His direction of prayer is the direction that he is able to face. The direction of prayer of the one who is unsure of it is the direction he estimates.

Meaning he prays towards the direction that he thinks is correct due to Allāh’s ﷻ words, “Wherever you turn is the countenance of Allāh”. Scholars mention that these verses were revealed in relation to this kind of scenario.¹²⁴

This however is when there is no one present whom a person who wishes to pray can ask about the direction of prayer. If there is someone present whom he can ask who is a local resident and is aware of the direction of prayer, it is not permissible for him to estimate. It is not necessary for him to find someone if no one is present.¹²⁵

If after estimating a person prays and then comes to know that the direction he prayed in was incorrect, his prayer is still valid. If a person comes to know whilst praying that he is facing the wrong direction, he turns around to the correct direction

¹²² *Al-Ḥidāyah* with *Faṭḥ al-Qadīr* (1:189).

¹²³ *Al-Bukhārī* (2:650).

¹²⁴ *Al-Tirmidhī* (1:46).

¹²⁵ *Tabyīn al-Ḥaqā’iq* (1:101).

and continues the prayer.¹²⁶

c2.2 As for the intention its meaning is to desire to perform an action. It is a condition that the intention should be with the heart,

Forming the intention for the prayer is to be able to answer without hesitation (if asked) about which prayer one is offering. The proof for the intention being a condition are the Prophet's ﷺ words, "Indeed actions are by intentions..."¹²⁷

articulating with the tongue is desirable.

The intention is made with the heart. Uttering it with the tongue is of no value if not accompanied by the intention of the heart. The scholars who did mention articulating the intention did so because it helps the one praying to gather together his thoughts.¹²⁸

c2.3 It is necessary to specify in the obligatory and necessary prayers

Due to the difference between the obligatory prayers, none of the obligatory prayers can be offered with an intention of another obligatory prayer, therefore specifying each one is necessary.¹²⁹

as opposed to the recommended and optional (*nawafil*), for which a general intention for prayer suffices.

126 *Minhāj al-Rāghib* p.137.

127 Al-Bukhārī (1); Muslim (1907).

128 *Fatḥ al-Qadīr* (1:186).

129 *Nihāyat al-Murād* p.459.



C3.0 SECTION: REGARDING THE INTEGRALS OF THE PRAYER



c3.1 As for the second category from the obligatory actions of the prayer, they are other than the opening *tabbīr*.

Meaning the opening (prohibiting) *tabbīr*. It is named so because it prohibits the permissible acts that preceded it, the evidence for it being obligatory are the Prophet's ﷺ words, "The key to prayer is purity. What puts one into its inviolable state is the *tabbīr*, and the *taslīm* releases one from it."¹³⁰

This is due to it being from the first category and is a condition, but it has semblance to the integrals:

1. Standing for the one able to in the obligatory and necessary prayers;

The definition of standing is that if the person were to extend their hands they would not reach the knees. The evidence for it being obligatory are Allāh's ﷻ words, "Stand for Allāh with devotion."¹³¹

And the ḥadīth of 'Imrān bin Ḥuṣayn ؓ, "Pray standing. If you are not able to; pray sitting. If you are not able to; pray (whilst lying) on your side."¹³²

2. Reciting of a verse in two units (*rak'ats*) of an obligatory prayer and all units of the *Witr* and optional (*nafl*) prayers;

Due to Allāh's ﷻ words, "Then recite what is easy of the Qurān."¹³³

And the Prophet ﷺ saying to the one who did not pray properly, "Then read what is for you to read of the Qurān."¹³⁴

However, the one praying behind the *imām*¹³⁵ does not recite, rather he listens and

¹³⁰ Abū Dāwūd (61).

¹³¹ Al-Baqarah:238.

¹³² Al-Bukhārī (1:376); Al-Tirmidhī (2:208); Abū Dāwūd (1:250); Ibn Majah (1:386).

¹³³ Al-Muzammil:20.

¹³⁴ Al-Bukhārī (1:109).

¹³⁵ The terms related those who pray behind the *imām* are the following:

stays silent, due to Allāh's ﷻ words, "When the Qurān is recited, then listen to it and be silent, so that mercy may come to you."¹³⁶

3. Bowing;

It is the lowering of both the back and head, such that if the person praying was to extend his hands they would reach his knees.¹³⁷ This is due to Allāh's ﷻ words, "Bow down and prostrate yourselves."¹³⁸

4. Prostrating;

Prostration (*sajdah*) is performed by the placing of the forehead and feet on the ground, with the placing of the toes on the ground being a condition for its validity. From the other conditions for the prostration to be valid are that the forehead be placed on a ground surface which is firm and does not allow the head to be lowered any further.¹³⁹

5. The final sitting for the length of the *tashahhud*;

Due to the Prophet ﷺ saying to Ibn Mas'ūd ؓ when teaching him the *tashahhud*, "If you recite or perform this, your prayer will be complete." The Prophet ﷺ linked the completion of the prayer to the action of sitting, whether the person praying actually recites or not.¹⁴⁰

6. The sequence of standing before bowing, and bowing before prostrating;

Meaning to perform the standing first with the intention of it being in order before the bowing (*rukū'*), and the bowing before the prostration. If a person praying was to bow before standing or prostrate before bowing it is not valid because the prayer only exists in this order.¹⁴¹

7. The one praying exiting (the prayer) with his own action;

There is some difference of opinion regarding this obligatory act. What the author (Allāh have mercy on him) has mentioned is based on the understanding of the scholar Abū Sa'īd al-Burd'āi who understood from the opinion of Imām Abū Ḥanīfah that the prayer is invalidated when not exited with the praying person's own action. Al-Karkhī

"*Muqtadī*" is the one who enters the prayer with the *imām* at the pronouncing of the opening *takbīr*.

"*Mudrik*" is the one who enters the prayer behind the *imām* after the pronouncing of the opening *takbīr*.

"*Masbūq*" commonly refers to the one who joins the prayer behind the *imām* after the *imām* has offered more than one *rak'at*. See *Anīs al-Fuqahā'* p.90 as cited in *Ḥāshiyah Minhāj al-Rāghib* p.134.

136 Al-Arāf:204.

137 *Minhāj al-Rāghib* p.139.

138 Al-Ḥajj:77.

139 *Minhāj al-Rāghib* p.139.

140 *Al-Ḥidāyah* (1:193).

141 *Nihāyah al-Murād* p.494.

held the view that exiting from the prayer with the action of the one praying is not obligatory, and this is the correct view.¹⁴²

It will be mentioned later on that exiting from the prayer with the wording of salutations is necessary, therefore, exiting the prayer with other than the wording of salutations is sinful according to him even though the prayer is valid.

¹⁴² *Tabyīn al-Ḥaqā'iq* (1:104). **Translator's Note:** Some scholars from the Indian Subcontinent hold the view that exiting from the prayer with one's own action is an obligatory act. They cite as a basis for their position works such as *Kanz al-Daqa'iq* and *Sharḥ al-Wiqāyah*.



C4.0 SECTION: THE NECESSARY ACTIONS OF THE PRAYER



c4.1 As for its necessary actions:

If a person omits a necessary action forgetfully, they are to prostrate for forgetfulness. If a person omits a necessary action deliberately the prayer is not invalidated but it is deficient and not complete, it is necessary upon him to repeat the prayer.

The author of *Baḥr al-Rāʾiq* commented that a person omitting one of the necessary actions or committing a prohibitively disliked action must necessarily repeat the prayer in its time. If the prayer's time period passes without the prayer having been repeated the person is sinful.

1. Recitation of the *Fātiḥah* in other than the last two units of an obligatory prayer;

Meaning it is necessary to recite the *Fātiḥah* in the first two units of the obligatory prayer and not the last two units. This was the opinion of Sufyān al-Thawrī and Ibrāhīm al-Nakhʿāī who followed ʿAlī عليه السلام in this.

Ibn al-Mundhir said, “We report from ʿAlī عليه السلام that he said, ‘Recite in the first two (units) and glorify in the last two (units).’ And ʿAlī عليه السلام is sufficient as an example to be followed.”¹⁴³ It is also necessary to recite the *Fātiḥah* in all units of the optional and *Witr* prayers.¹⁴⁴

2. Adding a chapter (*ṣūrah*) or that which is equivalent to it such as a long verse or three short verses;

Describing it as adding a chapter is an indication towards it being necessary to recite the *Fātiḥah* before it. If a person forgetfully recites even a letter from a chapter before the *Fātiḥah* it is necessary to return to the *Fātiḥah* and to prostrate for forgetfulness. Abū Saïd al-Khudarī رضي الله عنه said, “We were ordered (to recite) the *Fatihah* and whatever

¹⁴³ *Al-Lubāb fī al-Jamʿ Bayn al-Sunnah wal-Kitāb* (1:255).

¹⁴⁴ *Minhāj al-Rāghib* p.140.

else was easy for us.”¹⁴⁵

3. Observing order with a repeated action in the unit;

This is to perform the second prostration in every unit of the obligatory and other prayers before moving on to the other actions of the prayer. If a person praying forgets a prostration from the first unit or other units, or leaves it deliberately but makes it up at the end of the prayer, then the prayer is correct provided he prostrates for forgetfulness. However he is sinful if this was done deliberately.

4. The first sitting;

The first sitting is necessary because it was the continuous practice of the Prophet ﷺ.

5. The *tashahhud* in the two sittings;

Meaning the recitation of the *tashahhud*. The wording for it is related from ‘Abdullāh Ibn Mas‘ūd ؓ who said, “When we would sit with the Prophet ﷺ in the prayer, we would say, ‘Peace be upon Gibrā’īl and Mikā’īl, peace be upon so and so.’ The Prophet ﷺ said, ‘Allāh is peace. When one of you prays he should say:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ - أَيُّهَا النَّبِيُّ - وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ”¹⁴⁶.

6. Exiting the prayer with the wording of salutations (*salām*);

The proof for it being necessary are the Prophet’s ﷺ words, “What puts one into its inviolable state is the *takbīr*, and the *taslīm* releases one from it.”¹⁴⁷ And from Ibn Mas‘ūd ؓ who said, “The Prophet ﷺ used to say, ‘السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ’ on his right side until the whiteness of his right cheek could be seen, and say, ‘السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ’ on his left side until the whiteness of his left cheek could be seen.”¹⁴⁸

7. The *Qunūt* of *Wiṭr*;

Qunūt is mentioned with the *Wiṭr* because it is necessary in the *Wiṭr* prayer and not in any of the other prayers. The *Qunūt* according to the understanding of the Ḥanafis is a supplication (*du‘ā*) after the recitation and whilst standing in the third unit of the *Wiṭr* prayer. Any supplication suffices, however the following, “اللَّهُمَّ إِنَّا نَسْتَعِينُكَ... الخ” is recommended.

Ubay bin K‘ab ؓ relates that the Messenger of Allāh ﷺ would perform three units

¹⁴⁵ Abū Dāwūd who was silent regarding it. Its chain is *ṣaḥīḥ* as mentioned in *Talkhīs al-Ḥabīr* (1:87).

¹⁴⁶ Al-Nasā’ī (1:378); Al-Dārquṭnī (1:350); al-Bayḥaqī (2:138).

¹⁴⁷ Cited previously.

¹⁴⁸ Abū Dāwūd and al-Nasā’ī. See *Al-‘Ināyah* (1:226).

of *Wiṭr*, reciting in the first, “سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى”; in the second unit he would recite, “قُلْ يَا أَيُّهَا الْكَافِرُونَ”; and in the third unit he would recite, “قُلْ هُوَ اللَّهُ أَحَدٌ” and then perform the *Qunūt* before bowing.¹⁴⁹

8. The *takbīrs* of the two ‘*Īds*;

They are three in the first unit before the recitation, and three in the second unit after recitation. Abū Musā al-Ash‘arī ؓ said, “The Messenger of Allāh ﷺ would make *takbīr* in the *Fiṭr* and al-*Aḍḥa* four times.” This includes the opening *takbīr* in the first unit, and the bowing in the second.¹⁵⁰

9. Specifying the first two (units) from the obligatory (prayer) for recitation;

10. Stillness when bowing and prostrating;

The settling of the body parts and joints for the length of a glorification (*tasbiḥah*), when bowing, prostrating and likewise when rising up from both. The Prophet’s ﷺ saying to the one who had prayed in a hurried fashion, “Go back for you have not prayed,”¹⁵¹ is proof of the necessity of being still in the prayer.

11. Loud and silent (recitation) in their places;

Loud recitation takes place in the *Maghrib*, ‘*Ishā*’, *Fajr*, *Jum‘ah*, ‘*Īd*, *Tarāwīḥ* and *Wiṭr* prayers. The least amount of loud recitation is defined such that a person adjacent to someone one reciting being able to hear their recitation.¹⁵² This is in relation to the *imām* only, a person praying alone has a choice between reciting aloud or not, as is the case of the one performing optional prayers at night.

As for the silent prayer, the ruling applies both to the *imām* and the one praying alone. The silent recitation is in those such as the *Zuḥr*, ‘*Aṣr* and the optional prayers of the day. Silent recitation is defined as being able to hear only oneself.¹⁵³

12. Silence of the follower at the time of the *imām*’s recitation;

Muḥammad Ibn al-Ḥasan al-Shaybānī reports, in his *Muwaṭṭā’*, “The Prophet ﷺ said, ‘Whoever prays behind the *imām*, then the *imām*’s recitation is his recitation.’”¹⁵⁴ It is

149 Al-Nasā’ī in *Qiyām al-Layl* (3:193); Abū Dāwūd (2:64); Ibn Mājah (1:374).

150 Abū Dāwūd (1153); ‘Abd al-Razzāq (3:293) in a *mawqūf* form from Ibn Mas‘ūd with a *ṣaḥiḥ* chain.

151 Al-Bukhārī (1:263); Muslim (1:298).

152 The *imām* should not over exert himself in his loud recitation, rather it should be in accordance with his ability, because part of the congregation hearing it is sufficient. It is desirable that the *imām* recite loudly such that the whole congregation can hear him. See *Ḥāshiyah Al-Ṭaḥṭāwī ‘Alā Marāqī al-Falāḥ* p.151

153 *Minhāj al-Rāghib* p.143.

154 *Faṭḥ al-Qadīr* (1:239).

also reported with the extra wording, “When he recites, you stay silent.”¹⁵⁵

‘Abdullāh Ibn ‘Umar رضي الله عنه when asked whether one recites when praying behind the *imām* would reply, “If one of you prays behind the *imām* then the *imām*'s recitation is sufficient for him.”¹⁵⁶

13. The prostration of forgetfulness (*sujūd al-sahw*) due to the leaving of a necessary act.

They are two prostrations after one salutation according to many of the scholars.

¹⁵⁵ Muslim (1:404).

¹⁵⁶ Mālik (57); al-Ṭaḥāwī in *Ma‘ānī al-Āthār* (1:220).



C5.0 SECTION: THE RECOMMENDED ACTIONS OF PRAYER



c5.1 As for its recommended actions (they are):

1. The call to prayer (*adhān*);

The call to prayer and the *iqāmah* are recommended for the five daily prayers and *Jum'ah* only, and not any other prayers. There is no call to prayer for the two *ʿĪd* or *Kusūf* prayers. Jābir bin Samurah رضي الله عنه said, "I prayed the *ʿĪd* prayer with the Messenger of Allāh ﷺ a number of times without a call to prayer nor an *iqāmah*."¹⁵⁷

ʿĀishah رضي الله عنها narrates that there was a solar eclipse at the time of the Messenger of Allāh ﷺ. He ﷺ sent out a person to call out to the people for the congregational prayer.¹⁵⁸

2. The *iqāmah* for the obligatory prayers after the entering of the time;

3. Raising the hands for the opening *takbīr*;

Mālik bin Ḥuwairith رضي الله عنه reported, "When the Messenger of Allāh ﷺ used to pronounce the *takbīr* he would raise his hands until they were in line with his ears." And in a version, "until they were in line with his earlobes."¹⁵⁹

As for a woman, she raises her hands up to her shoulders. ʿAbd al-Rabbih bin Salmān bin ʿUmair said, "I saw Umm Dardā' رضي الله عنها raise her hands in the prayer up to her shoulders."¹⁶⁰

There are a number of narrations regarding the method of raising the hands. That which is chosen by the majority of scholars is that the hands are raised to the level of the shoulders such that the fingertips are level with the top of the ears and thumbs are level with the earlobes and shoulders.

The recommended action is to raise the hands at the beginning of the prayer only. ʿAlqama رضي الله عنه said, "'Abdullāh Ibn Mas'ūd رضي الله عنه remarked, 'Should I not pray for you as the

¹⁵⁷ Muslim (1929).

¹⁵⁸ Muslim (2:620).

¹⁵⁹ Muslim (1:293); al-Nasāʾī (2:94).

¹⁶⁰ Al-Bukhārī in *Juz' Raf' al-Yadain* (12). The narrators of the chain are trustworthy.

Messenger of Allāh ﷺ prayed?' Then he prayed and did not raise his hands other than the first time."¹⁶¹

It is also established that 'Abdullāh bin 'Umar ؓ - who narrated the ḥadīth of the Messenger of Allāh ﷺ raising his hands at the beginning of the prayer along with the *takbīr* of movement - left the raising of the hands in other than the opening *takbīr*. This is an indication that the raising of the hands in other than the opening *takbīr* is abrogated. This was mentioned by Imām al-Ṭaḥāwī in his work *Sharḥ Ma'ānī al-Āthār*.¹⁶²

4. Raising both hands in the *takbīr* of *Qunūt* in the *Wiṭr*;

The proof for this is from Ibrāhīm al-Nakh'āī who said, "The hands are raised in seven places: at the beginning of the prayer; the *takbīr* of *Qunūt* in the *Wiṭr*;..."¹⁶³ This being recommended is not known except because of some evidence. It is clear that Ibrāhīm al-Nakh'āī said this based on some evidence from the companions. Therefore it being recommended to make the *takbīr* in the *Qunūt* and raising the hands for it is established from this report.¹⁶⁴

5. And the *takbīr*s of the two 'Īds not in other than these;

6. That it be for the man in line with his ears and for the woman in line with her shoulders;

7. Spreading out the fingers when raising (the hands) between closing them tight and spreading them out;

Abū Hūrayrah ؓ reports, "Whenever the Messenger of Allāh ﷺ said the *takbīr* for the prayer, he would spread his fingers."¹⁶⁵

8. Loud recitation of the *takbīr* by the *imām*;

What is meant by the *takbīr* here is the opening *takbīr* and the *takbīr*s of movement. The *imām*'s pronouncing the *takbīr* aloud is due to the need of him informing others of his entering the prayer and his movement within it.

9. The opening supplication (*thanā'*);

It is the opening supplication which is recited by the *imām*, person praying behind the *imām* (*muqtadī*) and person praying alone (*munfarid*). It is reported by the compilers of the Sunan works that its wording is:

161 Al-Tirmidhī (257); Abū Dāwūd (748); al-Nasā'ī (1058) and it is *ṣaḥīḥ*.

162 (1:225).

163 Al-Ṭaḥāwī in *Ma'ānī al-Āthār* (2:178).

164 *Al-Lubāb fī al-Jam' Bayn al-Sunnah wal-Kitāb* (1:201-202).

165 Al-Tirmidhī (1:33).

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ¹⁶⁶

10. Seeking refuge for the recitation;

Due to Allāh's ﷺ words, "When you recite the Qurān, seek refuge from the outcast Satan." It is also recited by the *masbūq* when he stands to make up the units he has missed, this is because he will now recite the Qurān.¹⁶⁷

11. Reciting the *tasmiyah* at the beginning of the *Fātiḥah* not for the chapter;

12. Reciting *āmīn* silently in all of them;

Meaning saying *āmīn* after finishing the recitation of the *Fātiḥah*. It is recommended for the *imām*, those praying behind him and the person praying alone.¹⁶⁸

Referring to the *thanā'*, *ta'awudh*, *tasmiyah* and *āmīn*, all of them are to be pronounced silently. 'Anas bin Mālik ؓ said, "I prayed behind the Messenger of Allāh ﷺ, Abū Bakr ؓ, 'Umar ؓ and 'Uthmān ؓ, and I did not hear them reciting the bismillah aloud."¹⁶⁹

And from 'Alqama bin Wā'il ؓ who narrates from his father, "He prayed with the Messenger of Allāh ﷺ, when he ؓ recited, 'غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ' he said, 'آمِينَ' and lowered his voice."¹⁷⁰

And from Abī Wā'il who said, " 'Alī ؓ and 'Abdullāh Ibn Mas'ūd ؓ would not recite aloud *Bismillāh al-Raḥmān al-Raḥīm*, *ta'awudh* nor *āmīn*."¹⁷¹

13. Placing the right hand on the left hand below the navel;

The method of placing is to place the palm of the right hand on the top of the left hand, forming a circle with the small finger and thumb on the wrist. It is also reported that the right hand is placed on the left grasping on the wrist. The scholars have regarded acting upon both of them as good. A woman places her hands upon her chest as opposed to grasping.

Qubaisah bin Ḥalb ؓ narrates from his father who said, "The Messenger of Allāh ﷺ used to lead us in prayer and grasp his left hand with his right."¹⁷²

166 Abū Dāwūd (1:206); al-Tirmidhī (2:10); al-Bayḥaqī (2:33); Ibn Khuzaimah; (1:239) and al-Ḥākim (1:360) who graded it as *ṣaḥīḥ* and al-Dhahabī agreed.

167 *Ḥāshiyah Minhāj al-Rāghib* p.146.

168 *Minhāj al-Rāghib* p.147.

169 Al-Nasā'ī (1:315) with a *ṣaḥīḥ* chain. See *al-Muntaqa* (2:89).

170 Aḥmad (4:316); Abū Dāwūd; al-Ṭayālīsī in his *Musnad* as mentioned in *Fath al-M 'abūd* (1:92); Abū Y'ala in his *Musnad*; Al-Dārquṭnī (1:334) in his *Sunan*; Al-Ḥākim in *al-Mustadrak* (2:232) who said the chain of the ḥadīth is *ṣaḥīḥ* and al-Dhahabī agreed.

171 Al-Tabarānī in *al-Kabīr* (9:262).

172 Reported by al-Tirmidhī (1:34, 252) who said it was a *ḥasan* ḥadīth and commented, "Knowledgeable companions, their followers and those that came after them believed that one should put his right hand over the left during prayer, while some say above the navel and others say below the navel.

And from Abū Juhaifah that 'Alī عليه السلام said, "The recommended way is to place the right hand over the left below the navel in the prayer."¹⁷³

And from Abū Mashar that Ibrāhīm al-Nakh'āi said, "The right hand is to be placed over the left under the navel in the prayer."¹⁷⁴

14. The *takbīr* of bowing;

Abū Hūrayrah رضي الله عنه said, "When the Prophet ﷺ stood for prayer, he would make the *takbīr* while standing, then he made the *takbīr* while bowing. When coming up from the bowing, he would say 'سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ' (Allāh hears him who praises Him). While standing, he would say 'رَبَّنَا لَكَ الْحَمْدُ' (Our Lord, to You is the praise). Then he would say the *takbīr* when he would go down for the prostration, when he raised his head, and when he stood from his sitting after the two prostrations. He did that in every unit until he finished the prayer. He prayed in that manner until he left this world."¹⁷⁵

15. Reciting the glorification (*tasbīh*) three times;

Its wording is "سُبْحَانَ رَبِّيَ الْعَظِيمِ" Hudhayfah رضي الله عنه said, "I prayed with the Messenger of Allāh ﷺ and while bowing he would say, 'سُبْحَانَ رَبِّيَ الْعَظِيمِ' and when prostrating he said 'سُبْحَانَ رَبِّيَ الْأَعْلَى'."¹⁷⁶

Reciting the glorification three times is recommended, and it is disliked for a person to decrease from this amount. Another opinion within the school is that it is necessary to recite the glorification three times, thus care should be taken regarding this.¹⁷⁷

16. Straightening of the back (when bowing);

'Āishah رضي الله عنها said, "When the Prophet ﷺ bowed, his head would be neither risen nor lowered, but rather between those two positions."¹⁷⁸

And from 'Alī عليه السلام who said, "If you put a cup of water on the back of the Prophet ﷺ while he was bowing, its contents would not spill."¹⁷⁹

There was flexibility in this according to them."

173 Abū Dāwūd (756), the ḥadīth is *ḥasan* as mentioned in *I'lā' al-Sunan* (2:166).

174 Ibn Abī Shaibah with a *ḥasan* chain of transmission as mentioned in *Āthār al-Sunan* (1:71).

As for the ḥadīth of Wā'il bin Ḥujr who said, "Once when I prayed with the Prophet ﷺ he placed his right hand over his left upon his chest." It is reported by Ibn Khuzaimah who was silent regarding it. It contains Muḥammad bin Ismā'il who is alone in narrating this additional wording of "on his chest," and he has been criticized as a narrator. Refer to *Tahdhīb al-Tahdhīb* (1:38).

In *I'lām al-Muwaqq' ā'in* (2:362) of Ibn al-Qayyim it is mentioned that it is disliked to place the hands on the chest, this is due to that which is narrated from the Prophet ﷺ that he prohibited *takfīr* which is the placing of the hands upon the chest.

175 Al-Bukhārī (756); Muslim (392).

176 Abū Dāwūd (1:230) and al-Tirmidhī (2:48) who said it was *ḥasan ṣaḥīḥ*.

177 *Ḥāshiyah Ibn 'Ābidīn* (1:494) as cited in *Ḥāshiyah Minhāj al-Rāghib* p.149.

178 Muslim (498).

179 Aḥmad (1:123); Abū Dāwūd in *al-Marāsīl*.

17. Grasping the knees with the hands;

It is reported that when Abū Mas‘ūd ‘Uqbah bin ‘Āmr ؓ prayed he would bow with his arms separated, his hands on his knees, and his fingers opened beyond his knees. He said, “This is how I saw the Messenger of Allāh ﷺ pray.”¹⁸⁰

18. Spreading out the fingers when bowing;

This is with regards to men, as for a woman, she does not spread her fingers out, nor grasp her knees (rather she places her hands on her knees), nor separate her arms from her body.¹⁸¹

19. To place them (the knees) before the hands;

It is reported from ‘Anas ؓ that he said, “I saw the Messenger of Allāh ﷺ say the *takbīr* with his hands level with his ears. He then bowed until all his joints had become still. He descended with the *takbīr* with his knees before his hands.”¹⁸²

And from Wā’il bin Hujr ؓ who said, “I saw the Messenger of Allāh ﷺ, while prostrating, placing his knees (on the floor) before his hands. Upon getting up, he would raise his hands before his knees.”¹⁸³

20. Placing the hands before the face, in reverse order of when rising;

21. Rising from bowing;

The author (Allāh have mercy upon him) relied upon the position of it being recommended, however Ibn al-Humām and others chose the narration of it being necessary to rise from the bowing and prostration and remaining still within them. This is in greater conformity with the evidences even though the well known position of the school is the narration of it being recommended. It is reported from Qāḍī Abū Yūsuf that it is obligatory, and this is also a narration from Imām Abū Ḥanīfah, and al-Ṭaḥāwī narrates this from the Imāms of the three other schools.¹⁸⁴

22. The *tasmī‘* which is to say “سَمِعَ اللهُ لِمَنْ حَمِدَهُ,” the *imām* alone says this

It is said at the time of raising the head from bowing.¹⁸⁵ Abū Hūrayrah ؓ said, “When the *imām* says, ‘سَمِعَ اللهُ لِمَنْ حَمِدَهُ,’ you say ‘اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ.’ If a person’s statement

180 Aḥmad (4:120); Abū Dāwūd (1:228); al-Nasā’ī (1:216).

181 *Tabyīn al-Ḥaqqā’iq*.

182 Al-Ḥākim (1:226) said its chain is *ṣaḥīḥ* according to the criteria of the two Shaykhs and al-Dhahabī agreed.

183 Abū Dāwūd (838); al-Nasā’ī (2:163); Ibn Mājah (882); al-Tirmidhī (268) who said this is a *ḥasan gharīb* ḥadīth and is practised by the majority of the people of knowledge. It is also reported by Al-Ḥākim in *al-Mustadrak* and al-Dhahabī commented that it fulfilled the criteria of Muslim.

184 *Ḥāshiyah Ibn ‘Ābidīn* (1:476).

185 *Minhāj al-Rāghib* p.149.

corresponds to that of the angels, all of his previous sins will be forgiven.”¹⁸⁶ According to Abū Yūsuf and Muḥammad the *imām* recites the *taḥmīd* silently.

Abū Hūrayrah رضي الله عنه said, “When the Prophet ﷺ rose from bowing he would say, ‘سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ’ and while standing (straight) he would say ‘رَبَّنَا وَلَكَ الْحَمْدُ’.”¹⁸⁷

The scholars mentioned that because the Prophet ﷺ encouraged others he ﷺ did not forget himself.¹⁸⁸

23. The *taḥmīd* which is to say “رَبَّنَا وَلَكَ الْحَمْدُ,” the follower alone says this, the one praying by himself combines between them both;

He says the *tasmī‘* whilst rising up and the *taḥmīd* when standing straight. The two students of Imām Abū Ḥanīfah and Imām al-Ṭaḥāwī were of the view that the *imām* also pronounces them both as well, however he is to recite the *taḥmīd* silently.¹⁸⁹

24. The *takbīr* of prostration (*sujūd*);

25. The reciting of the glorification three times;

This is the least of the recommended amount, if the praying person was to add to it such that he recites it an odd number of times then it would be superior.¹⁹⁰

26. Separating the elbows from the sides and separating the arms from the ground, a woman lowers herself and attaches her stomach to her thighs;

Meaning the recommended way for a man is to separate his stomach from his thighs, have his elbows far from his sides, and have his arms far from the ground.

Ibn Buhaynah رضي الله عنه narrates that, “When the Prophet ﷺ prayed he would separate his arms until the whiteness of his armpits would show.”¹⁹¹

Abū Ḥumayd رضي الله عنه said, “When he ﷺ would prostrate, he would leave a gap between his thighs and not rest his stomach on his thighs.”¹⁹²

All of the above is with regards to men, as for a woman she gathers herself together in prostration and attaches her stomach to her thighs. Yazīd bin Abī Ḥabīb رضي الله عنه said, “The Messenger of Allāh ﷺ passed by two women who were performing their prayer. He ﷺ said to them, ‘When you prostrate, then make the parts of your body touch the ground because a woman is unlike a man in these aspects.’”¹⁹³

‘Alī رضي الله عنه said, “When a woman performs the prayer, she must lean on one side and

186 Al-Bukhārī (409); Muslim (796).

187 Al-Bukhārī (796).

188 *Tabyīn al-Ḥaqqā’iq* (1:115).

189 *Minhāj al-Rāghib* p.150.

190 *ibid* p.150.

191 Al-Bukhārī (1:157-158); Muslim (2:53).

192 Abū Dāwūd (735, 1:267).

193 Abū Dāwūd in his *Marāsīl* p.118 and Al-Bayhaqī (2:223) with *mawṣūl* chains of narration, but each of them containing an abandoned narrator as in *Talkhīs al-Ḥabīr* (1:91). Al-Bayhaqī said it is the best of the *mawṣūl* narrations regarding this subject.

rest on the posterior (*iḥtifāz*) and keep her thighs close together.”¹⁹⁴

27. The *takbīr* of sitting;

After prostrating the person praying should rise up fully to a sitting position. This is because rising up from it until one is close to the sitting position is obligatory.¹⁹⁵

28. The *takbīr* of standing;

29. Spreading out the left foot and raising the right in both sittings,

Ibn ‘Umar رضي الله عنه said, “From the recommended actions of the prayer is to raise the right foot with the toes facing the direction of prayer, and to sit on the left (foot).”¹⁹⁶ This posture is recommended in both sittings for men. As for a woman it is recommended for her to adopt the *tawarruk* position in both sittings, which is for her to sit on her left posterior and bring out both her legs from her right side, because this is more concealing for her.

women are to adopt the *tawarruk* position;

It is narrated from Ibn ‘Umar رضي الله عنه in a *marfū‘* form that, “When a woman sits during prayer, she should place her one thigh over the other and when she prostrates, she must attach the stomach to her thighs so that it is more concealing for her. Indeed, Allāh ﷻ looks at her and tells the angels, ‘O My angels! Bear witness that I have forgiven her.’”¹⁹⁷

Imām Abū Ḥanīfah narrates from Nāfi‘ from Ibn ‘Umar رضي الله عنه that he was asked about how women prayed at the time of the Messenger of Allāh ﷺ, he replied, “They would sit cross legged and then they were ordered to lean on one side and rest on the posterior.”¹⁹⁸

Imām al-Zayla‘ī said, “Know that a woman differs from a man in ten actions: She raises her hands up to her shoulders; she places her right hand upon her left below her bosom; she attaches her stomach to her thighs; she places her hands upon her thighs where her fingertips reach her knees; she does not expose her armpits in prostration; she sits in the *tawarruk* position in *tashahhud*; she does not spread out her fingers in

194 Ibn Abī Shaibah (1:270). Its narrators are those of the group except al-Ḥārith who is from the narrators of the four, there is a difference regarding him. He was declared trustworthy by Ibn Ma‘īn and was mentioned by Ibn Shaḥīn in *al-Thiqāt* therefore his ḥadīth are *ḥasan*. See *I ‘lā’ al-Sunan* (3:24).

195 *Marāqī al-Falāḥ* p.160.

196 Al-Nasā‘ī (1:173); al-Nimawī graded its chain as *ṣaḥīḥ* in *Āthār al-Sunan* (1:122).

197 Ibn ‘Adī in *al-Kāmil* and Al-Bayhaqī in *al-Sunan* who graded it weak as mentioned in *Kanz al-Ummal* (4:117).

198 *Jāmi‘ al-Masānīd* (1:400) its chain is *ṣaḥīḥ* as mentioned in *I ‘lā’ al-Sunan* (3:20). Shaykh Ṣafar said, “The evidence from this and mentioned ḥadīths are clear regarding the posture of a woman's sitting... some of them though are weak such as the ḥadīth reported by Ibn ‘Adī in *al-Kāmil*. However they mutually strengthen each other and the issue is established by a *marfū‘* ḥadīth, and all praise is for Allāh. Analogy also necessitates that a woman's posture in her sitting and prostrating differs from that of a man, due to the basis of her condition being that of concealment, the aforementioned ḥadīths support this.” *I ‘lā’ al-Sunan* (3:24).

bowing; she does not lead men in prayer; their (women only) praying in congregation is disliked; (if they do then) their *imām* stands in the middle.”¹⁹⁹

30. Spreading the fingers on the thighs,

Wā'il bin Ḥujr ؓ said, “I came to Madinah and I said I will purposely look at the prayer of the Messenger of Allāh ﷺ. When he sat (for the *tashahhud*) he spread his left foot and placed his left hand (on his left thigh), he kept his right foot raised and placed his right elbow on his right thigh. He closed his two fingers and formed a circle (with the fingers).” I saw him say in this manner. Bishr made the circle with the thumb and the middle finger, and pointed with the index finger.²⁰⁰

except when pointing at the time of the testimony;

The finger is not continually moved but pointed in the *tashahhud*. ‘Abdullāh bin al-Zubair ؓ said, “The Prophet ﷺ would point with his finger when supplicating and not move it.”²⁰¹

31. Sitting between the two prostrations;

32. Reciting the *Fātiḥah* in other than the first two units of the obligatory prayer;

If the person praying deliberately stays silent in other than the first two units, he has done wrong due to his leaving the recommended way. If this occurs due to forgetfulness there is no prostration of forgetfulness incumbent upon him. Abū Qatadah ؓ relates, “The Prophet ﷺ would recite the *Fātiḥah* and a chapter in the first two units of the *Zuhr* prayer, and recite the *Fātiḥah* only in the last two.”²⁰²

33. Salutations upon the Prophet ﷺ at the end of the final *tashahhud*;

It is recited after the completion of the *tashahhud* in the obligatory and necessary prayers. One is permitted to use any formula that one wishes, except that the recommended is the *Salāt al-Ibrāḥīmiyyah*, the wording of which is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ

It is also desirable to add the wording “سَيِّدَنَا” before the name of the Prophet ﷺ when reciting the above.²⁰³

199 *Tabyīn al-Ḥaqā'iq* (1:118).

200 Abū Dāwūd (957); al-Tirmidhī (292).

201 Al-Nasā'ī (1:187); Abū Dāwūd (1:375).

202 Al-Bukhārī (284, 285).

203 Shaykh Abū Bakr al-Mullā said in *Minhāj al-Rāghib* regarding the addition of this wording that it was in conformity with the essence of proper manners towards the Prophet ﷺ. Rather, it is superior to

34. Supplication (*du 'ā*) in it with that which is transmitted;

Meaning in the final sitting after salutations upon the Prophet ﷺ. From that which is related is the following:²⁰⁴

اللَّهُمَّ؛ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمَقْدِّمُ وَأَنْتَ الْمُؤَخِّرُ
لَا إِلَهَ إِلَّا أَنْتَ

The following is also narrated:²⁰⁵

اللَّهُمَّ؛ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

35. Salutations to the right and left.

The salutations should be given in such a way that, when turning the face to the right and left, a persons cheeks would be seen by those behind them. S‘ad bin Abī Waqqāṣ ؓ said, “I saw the Messenger of Allāh ﷺ make salutations to his right and left such that I saw the whiteness of his cheeks.”²⁰⁶

When performing salutations, the *imām* should intend by them the addressing of the congregation and angels. The one praying behind the *imām* should also intend the same, with the intention for the *imām* being if he is to his right or left. If the *imām* is directly in front of him he intends him in both salutations. The person praying alone intends only the angels.²⁰⁷

recite it than leaving it, as stated by al-Ramli al-Shāfi‘ī and others.

Al-Shawkānī said in *Nayl al-Awtār* (2:292), “Al-Isnawī said, ‘The addition of سيدنا has become well known before the name Muḥammad with most worshippers, and regarding this being superior needs to be examined.’ It is reported from Ibn ‘Abd al-Salām that he regarded it as being from the forms of proper manners, based on proper manners being more beloved than absolute obedience. This is supported by the ḥadīth of Abū Bakr al-Ṣiddīq when he was ordered by him ﷺ to stay in his place, but he did not obey and said, ‘Ibn Abī Quḥāfah cannot precede in front of the Messenger of Allāh ﷺ’. Likewise ‘Alī ؓ refused to cross out the name of the Prophet ﷺ from the paper of the treaty of Ḥudaybiyyah after he was ordered to do so. He said, ‘I will never cross out your name.’ Both of these ḥadīth are in the two *Ṣaḥīḥs*, and his ﷺ approval of their refusal to obey due to manners indicates to its being preferable.”

²⁰⁴ Muslim (771).

²⁰⁵ Al-Bukhārī (1:162); Muslim (8:74).

²⁰⁶ Muslim (1:216).

²⁰⁷ *Minhāj al-Rāghib* p.153.



C6.0 SECTION: THE DESIRABLE ACTIONS OF PRAYER



c6.1 As for its desirable actions (they are):

1. The one praying looking at the place of prostration when standing, the outer part of the feet when bowing, the side of the nose in prostration and the lap when sitting;

In addition, at the time of the first salutation the person praying looks at their right shoulder, and at the time of the second salutation looks at their left shoulder.²⁰⁸

2. To take out the hands from the sleeves at the time of the *takbīr*;

Meaning the opening *takbīr* for a man, due to it being closer to humility, except in the case of when it is cold. A woman however covers her hands in case her arms do not become uncovered.

3. To refrain from coughing as much as is possible;

Because it is not from the actions of the prayer. If the coughing is without excuse it invalidates the prayer, therefore it should be avoided as much as is possible.

4. To cover the mouth when yawning;

If unable to repress the yawn one covers the mouth with the hand or sleeve. Ibn 'Ābidīn mentions that, "I saw in the commentary of *Tuḥfat al-Mulūk* entitled *Ḥadiyyah al-Ṣ'ālūk* that al-Zahidī said, 'The method to prevent yawning is to bring to mind that the Prophets upon them be blessings and peace never yawned.' Al-Qudūrī said, 'We tried this a number of times and found it to be so.' I (Ibn 'Ābidīn) say that I also tried

²⁰⁸ That which is mentioned in the *Zāhir al-Riwāyah* is that the praying person's gaze should be fixed at the place of their prostration, as mentioned in the work *al-Muḍmirāt* as well as in works such as *Kanz al-Daqa'iq*. The detail mentioned above was mentioned by scholars such as al-Ṭaḥāwī, al-Karkhī and others. See *Ḥāshiyah Ibn 'Ābidīn* (1:478).

it and found it to be so.”²⁰⁹

5. Recitation by following the rules of recitation (*tartīl*);

Due to Allāh’s ﷻ words, “And recite the Qurān with *tartīl*” which is to recite according to the rules of recitation (*tajwīd*) and to beautify the recitation after the correct pronunciation of the letters.

6. To have a gap the distance of four fingers between the feet when standing;

The reason for this is that it is closer to humility and submissiveness in the prayer.²¹⁰

7. Pointing with the index finger at the time of bearing witness to the Oneness (*Tawhīd*);

The method is to form a ring with the thumb and middle finger of the right hand at the time of witnessing, whilst clenching the other two fingers and pointing with the index finger. The other method is to form the “53”, which is by clenching the three fingers and placing the tip of the thumb on the first joint from the fingertip. The index finger is raised at the time of negation and lowered when affirming.

8. To turn the face right and left when making salutations;

The reason for this being mentioned amongst the desirable actions is not clear as it has been mentioned in the chapter of the recommended actions where the author said, “And salutations to the right and left.”

9. Standing at the time when “*hayya ‘alā al-falāh*” is said;

²⁰⁹ *Ḥāshiyah Ibn ‘Ābidīn* (1:478).

²¹⁰ As for that which is mentioned in *Ṣaḥīḥ Al-Bukhārī* regarding the joining of ankles such as the ḥadīth of N‘umān bin Bashīr that, “I saw that a man from us join his ankle with the ankle of the person next to him”. It is interpreted by some people in its literal sense, however the matter is not so. Rather what is meant by the narrator is an exaggeration to emphasize the straightness of the row and filling of gaps as mentioned in *Fatḥ al-Bārī* (2:176) and *‘Umdat al-Qārī* (2:294).

This is a rebuttal of those who claim to be acting upon the Sunnah and adherence to ḥadīth such that they exert themselves in joining their ankles with the ankles of those next to them in the rows. They spread out their feet to an extent which is not natural nor conducive to humility and submissiveness in the prayer. They wish to close the gaps between those praying but in the process leave a larger gap between their two feet, and do not realise that this is uglier than that which they set out to prevent.

They have fallen into this because of their not understanding what was meant due to their clinging to the literal meanings of narrations, which can lead a person to abandon the practising of inherited Sunan, just as clinging to far fetched interpretations and seeking hidden meanings can lead to sophistry. Thus the matter is the middle way of the *imāms* of Islamic Law and ḥadīth, which is between the excesses of both those who seek to act upon the literal meanings and those who seek out the hidden meanings.

As for the distance between the feet, the truth is that there is no limit to it, what is more suitable for the one praying is that which more conducive for humility and submissiveness in the prayer. See *M ‘arīf al-Sunan* (2:297-299).

10. The imām starting when “*qad qāmatī salāh*” is said.

The majority of the books of the *madhhab* clearly state that it is desirable for the *imām* to start the prayer when “قَدْ قَامَتِ الصَّلَاةُ” is said. This is the position of Imām Abū Ḥanīfah and Muḥammad bin al-Ḥasan. However, Abū Yūsuf said the *imām* starts the prayer after the *iqāmah* has been completed. In *Durr al-Mukhtār* it is mentioned, “If the *imām* delays (the start of the prayer) until the *iqāmah* is completed there is no harm in this.” In *al-Khulāsah* it is stated that this is the more correct position.²¹¹

211 *Durr al-Mukhtār* (1:479).



C7.0 SECTION: THE INVALIDATORS OF PRAYER



c7.1 As for the invalidators of prayer (they are):

1. Any kind of speech,

The basis for this is what was narrated by Mu‘āwiyah bin al-Ḥakam al-Sulamī ؓ, “While I was praying with the Messenger of Allāh ﷺ, a man in the congregation sneezed. I said, ‘Allāh have mercy on you!’ The people stared at me with disapproving looks, so I said, ‘Woe be upon me. Why is it that you stare at me?’ They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry), but I said nothing.

“When the Messenger of Allāh ﷺ had finished the prayer - and I declare that neither before him nor after him have I seen a leader who gave better instruction than he, for whom I would give my father and mother as ransom- I swear that he did not scold, beat or revile me but said, ‘Talking to people is not befitting during the prayer, for it consists of glorifying Allāh, declaring His Greatness, and recitation of the Qurān.’”²¹²

even if a small (amount);

Meaning whether deliberately or forgetfully if the speech consisted of two letters, even if not intelligible, or a letter which can be understood. As for a single letter which cannot be understood, it does not invalidate the prayer.

2. To give salutations deliberately;

3. Or to reply to salutations with the tongue;

Meaning forgetfully giving salutations or greetings to a person with the tongue as opposed to simply indicating with the hand, and without shaking hands according to the relied upon position. The latter is slightly disliked.

Jābir ؓ said, “I came to the Prophet and greeted him but he did not return my greeting. So I felt so sorry that only Allāh knows it and I said to myself, ‘Perhaps Allāh’s Messenger is angry because I did not come quickly.’ Then I greeted him again but he

²¹² Muslim (2:70).

did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, 'The thing which prevented me from returning the greeting was that I was praying.'

Al-Ḥafīẓ Ibn Ḥajar commenting on this said, "His words, 'Again I greeted him and he replied to me' mean after completing his prayer.'" ²¹³

Evidence for this is also in that which is related by al-Ṭaḥāwī with his chain, at the end of the ḥadīth are the words, "After he made salutations, he replied to me." ²¹⁴

4. A person praying correcting other than his imām;

It is to correct the recitation of other than the *imām* he is praying behind, this is called "*fath*". As for correcting his own *imām* should he make a mistake, this is permissible. 'Anas رضي الله عنه said, "We would correct the *imāms* in the time of the Messenger of Allāh ﷺ." ²¹⁵

If someone outside of the prayer corrected the person praying, and he acted upon his correction, then the prayer will be invalidated. ²¹⁶

5. Starting in other than the one that he is in;

By intending in his heart and to make *takbīr* without raising the hands, an example being: A person performs a unit of *Zuḥr* and then starts the 'Aṣr prayer, his *Zuḥr* is invalidated because his starting in other than what he was praying exits him from that prayer. He completes the second unit and does not count the unit he performed previously. ²¹⁷

6. Groaning;

7. Moaning;

8. Crying audibly due to pain or a calamity, not if it is due to thinking of the next world;

This is the condition for this legal ruling and the one that precedes it. In summary, the likes of crying such that a sound is emitted- if due to other than the next world, such as due to pain or a calamity- nullifies the prayer. This is because it is an expression of regret and sorrow, as if the person is saying "help me". If the crying is due to the next world, such as due to fear or hope, it does not invalidate the prayer. The reason is because it is regarded as being akin to supplication and *thanā'*.

'Alī رضي الله عنه said, "There was no horseman among us at the battle of Badr save al-Miqdād Ibn al-Aswad. I saw that only the Messenger of Allāh ﷺ was standing, praying under a tree and crying until dawn." ²¹⁸

²¹³ *Fath al-Bārī* (3:96).

²¹⁴ *Al-Āthār* (1:64).

²¹⁵ Al-Ḥākim in *al-Mustadrak* who graded it as *ṣaḥīḥ* as did al-Dhahabī in his *Talkhīs* (1:276).

²¹⁶ *Minhāj al-Rāghib* p.162.

²¹⁷ *Al-Majm'a* (1:121).

²¹⁸ Ibn Khuzaimah (2:52); Ibn Ḥibbān (6:32). See *Nayl al-Awṭār* (2:220).

9. Clearing the throat without reason;

Al-Tanaḥṇuh is to say the likes of, “Ah, uh”; it invalidates the prayer because letters are uttered. There are two conditions for it to be invalidating:

1. That it be without an excuse: If it occurs naturally and the one praying tried to repel it, it does not invalidate the prayer.

2. That it is not for a valid reason: If it is to beautify the voice, prompt the *imām* or notify someone that they are in the prayer, then it does not invalidate the prayer, and this is the correct view.²¹⁹

Analogy would dictate that it would invalidate the prayer in all cases, except for the one who is overcome by it, because it is speech and thus an invalidator in all such scenarios. However, analogy is left due to what is reported regarding this issue from ‘Abdullāh bin Nāji from ‘Alī ؑ who said, “I would have a time in which I would go to see the Messenger of Allāh ﷺ; when I would come, I would seek permission (to enter); if I found that he was praying and he coughed, I would enter, if he was not (praying) he would give me permission (to enter).”²²⁰

10. Replying to someone who has sneezed;

By saying to him, “يَرْحَمُكَ اللهُ”, because it is regarded as addressing people, and is akin to speech. The ḥadīth indicating this has been mentioned previously in the ḥadīth of Mu‘āwiyah bin al-Ḥakam ؓ, the beginning of which is, “Indeed the prayer is not correct with human speech.”

11. To respond to speech even if it be with an invocation (*dhikr*),

Such as if a person says something which pleases him and the person praying replies saying, “الْحَمْدُ لِلَّهِ” or something upsetting so that he says, “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ” or that which amazes him and he says “سُبْحَانَ اللَّهِ”. The prayer is invalidated according to Imām Abū Ḥanīfah and Muḥammad Ibn al-Ḥasan al-Shaybānī because the one praying has said this as a reply.

such as if someone is informed of that which pleases him by saying, “الْحَمْدُ لِلَّهِ” or that which saddens him by saying, “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ” It does not invalidate the prayer if he intends by it informing someone else that he is praying;

Such as a person seeking permission from someone praying who in turn utters the glorification out loud, intending by it to notify him that he is praying. This does not nullify the prayer because it is not an answer as we have explained earlier.

219 *Ḥāshiyah Al-Ṭaḥṭāwī ‘Alā Marāqī al-Falāḥ* p.213.

220 *Al-Nasā’ī* (1:178-179).

12. Reading from a copy of the Qurān;

Meaning that the person praying has not memorized the portion he is reading. If he has memorized that which he is reciting and recites without holding a copy of the Qurān (*muṣḥaf*), it does not invalidate the prayer.

Rifʿāh bin Rafʿī reported that the Messenger of Allāh ﷺ taught a man how to pray and said, "If you know some Qurān then recite it, if not then make *ḥamd*, *takbīr* and *taḥlīl* then bow." ²²¹ The ḥadīth shows that the person who has memorized Qurān recites from it that which he is able to. In the case of being unable to memorize the amount by which the prayer is valid, he instead recites invocations. ²²²

13. Supplicating with that which is possible to ask from people;

Because it resembles human speech and their asking each other for something. The Prophet ﷺ said, "Indeed this prayer is not correct with human speech." ²²³

14. That he sleeps whilst reciting in the unit, in its bowing and prostration.

Likewise if he is overcome by sleep in either of them and he does not repeat;

15. That he walks during the prayer the distance of two rows in one go;

16. Eating and drinking, even if small amounts, even if that which is between the teeth is the size of a chickpea;

Because each of them is customarily regarded as excessive movement. Eating and drinking is a nullifier of the prayer even if a small amount is taken from outside of the mouth, however if the food is taken from between the teeth it does not nullify the prayer except if it is a large amount, which has been defined as the size of a chickpea.

17. Excessive movement such as tying a turban, wearing trousers and wrapping a waist cloth. Also such as scratching the body in one integral with the hand three times consecutively, raising the hand each time.

There is a difference regarding the criteria for distinguishing between excessive and slight movement. There are five views, the most correct of them being: that which there is no doubt to the one looking at the person praying (who does not have knowledge of the one praying having entered the prayer) that they are in the prayer. If he suspects that the one praying is indeed praying or is unsure, it is said the prayer is not nullified. ²²⁴

221 Abū Dāwūd (1:228) and al-Tirmidhī (2:102) who said the ḥadīth was *ḥasan*.

222 *Baḥr al-Rāʾiq* (2:11) from *al-Nihāyah* citing *al-Mabsūt* of Shaykh al-Islām.

223 Muslim (1:203).

224 *Badāʾiʿ al-Sanāʾiʿ* (1:241-242).



C8.0 SECTION: THE DISLIKED ACTIONS OF THE PRAYER



When the term disliked is mentioned in the general sense then prohibitively disliked is meant. Every prayer offered with anything prohibitively disliked occurring in it is incumbent to repeat free from any disliked actions.²²⁵

c8.1 As for its disliked actions [they are]:

1. Fidgeting with the clothing and body;

Fidgeting is defined as every action for which there is no valid reason. A valid reason would be such as scratching the body due to being bitten and wiping away sweat which is troubling one, as long as it is done without excessive movement.²²⁶

Fidgeting is disliked because it negates humility which is the essence of the prayer. The Prophet ﷺ said, “If his heart was submissive, his limbs would have become subservient.”²²⁷

2. Cracking the fingers;

Which is to press or stretch them until a sound is made. It is prohibitively disliked in the prayer and that which is related to it, such as when walking to the prayer, waiting for the prayer and after completing the prayer. As for other than these times then it is slightly disliked.

‘Ali ؓ narrated that the Messenger of Allāh ﷺ said, “Do not crack your fingers whilst you are praying.”²²⁸

3. Looking around by turning the neck;

Meaning it is prohibitively disliked. ‘Āishah ؓ said, “I asked Allāh’s Messenger about looking around in prayer. He replied, ‘It is a way of stealing by which Satan takes away

²²⁵ *Marāqī al-Falāḥ* p.328.

²²⁶ *Ḥāshiyah Minhāj al-Rāghib* p.164.

²²⁷ Al-Ḥākim al-Tirmidhī (184).

²²⁸ Ibn Mājah (1:69) with a *ṣaḥīḥ* chain.

(a portion) from the prayer of a person.' ”²²⁹

4. Placing the hands on the hips;

It is prohibitively disliked in the prayer due to it being prohibited, whilst outside of the prayer it is slightly disliked. Abū Hūrayrah ؓ said, “The Messenger of Allāh prohibited putting one’s hands on one’s hips during the prayer.”²³⁰

5. Stretching;

It is defined as stretching out the arms and protruding the chest.²³¹ To stretch out the arms is bad etiquette in the prayer because it is regarded as laziness. Abū Hūrayrah ؓ said, “The Messenger of Allāh ؐ forbade a man to stretch out his arms whilst in the prayer or in front of women, except his wife and slavegirl.”²³²

6. Squatting;

In the sitting for *tashahhud* or between the two prostrations, it is prohibited and is prohibitively disliked in the prayer and outside of it. However, during the prayer it is even more so due to what it entails of leaving the recommended method of sitting. According to al-Ṭaḥāwī it is to sit on the posterior and raise the knees and attach the knees to the chest whilst placing the hands on the ground.

Abū Hūrayrah ؓ said, “My friend encouraged me with three things and forbade me from three things...” one of the forbidden things being “to squat like a dog.”²³³

7. Sitting cross legged without excuse;

Because it is leaving the recommended method of sitting in the prayer, along with it not being conducive to humility, which means that it is slightly disliked. However, it is not disliked outside of the prayer because the Prophet’s ﷺ method of sitting with his companions outside of the prayer was cross legged.

Ibn Mas‘ūd ؓ said, “That a person sit in his prayer on his knees is better than to sit crosslegged in the prayer.”²³⁴

As for that which is reported by Ibn Abī Shaibah from Ḥumaid that he saw Abū Bakr praying cross legged and supporting himself against something,²³⁵ it is interpreted as being due to a reason, based on a report by ‘Abdullāh bin ‘Abdullāh that he saw ‘Abdullāh bin ‘Umar sitting cross legged in the prayer (when he would sit)... “I said,

229 Al-Bukhārī (1:104).

230 Al-Bukhārī (1220); Muslim (46:545); Abū Dāwūd (947); al-Nasā’ī (2:127); al-Tirmidhī (1:222).

231 *Ḥāshiyah Al-Ṭaḥāwī ‘Alā Marāqī al-Falāḥ* p.213.

232 Al-Dārquṭnī in *al-Afrād*, Al-Suyūṭī said it was weak (*ḍa‘īf*), see *al-Jāmi‘ al-Ṣaḡhīr* (9564).

233 Aḥmad (2:265); Abū Y‘ala; Al-Tabarānī in *al-Awsaṭ* and its chain is *ḥasan*. See *Majm‘a al-Zawā‘id* (1:173).

234 ‘Abd al-Razzāq (2:196) in his *Muṣannaḥ*, it contains al-Haitham bin Shihāb who is differed over, the rest of the narrators are those of the *Ṣaḥīḥ*. See *Majm‘a al-Zawā‘id* (1:197).

235 *Kanz al-‘Ummāl* (4:234).

‘You do this?’ He replied, ‘My legs do not support me.’”²³⁶

8. Yawning if one is able to restrain it;

If able to repel it, it is prohibitively disliked in the prayer and slightly disliked outside of it. If unable to repel the yawn then it is not disliked. One places the back of the hand or sleeve over the mouth when yawning.

The Prophet ﷺ said, “When one of you yawns while engaged in prayer, he should try to restrain it as much as possible, as the devil can enter the mouth.”²³⁷

9. Closing the eyes;

It is slightly disliked, except if done to attain concentration or due to being distracted by something. The reason for it being disliked to close the eyes is that it entails opposing the recommended place where a person's gaze should be fixed during the prayer, as every part of the body has its portion of worship. Ibn ‘Abbās ؓ said, “When one of you stands to pray he should not close his eyes.”²³⁸

10. Raising the gaze to the sky;

Jābir bin Samurah said, “The Messenger of Allāh ﷺ said, ‘The people who lift their eyes towards the sky in prayer should avoid it or they would lose their eyesight.’”²³⁹

11. Moving stones except for the prostration once;

Mu‘aqqib ؓ narrates that the Prophet ﷺ said, “Do not wipe away the stones whilst you are praying. If you must, then do it once.”²⁴⁰

12. Wiping dust from the forehead during the prayer;

And its like, such as straw and perspiration. As for after the salutation, it is not disliked but rather is recommended. Buraydah ؓ reports that the Messenger of Allāh ﷺ said, “Three things are from *al-Jafā*’...to wipe the forehead before finishing the prayer.”²⁴¹

13. Placing the arms [in prostration];

It is prohibitively disliked, because it is an expression of laziness and disregard for the sanctity of prayer. The meaning of *iftirāsh* of the arms is to spread them on the ground in prostration due to the words of ‘Ā’ishah ؓ, “The Prophet ﷺ prohibited the devil’s

236 Al-Bukhārī (827).

237 Muslim (2995).

238 Al-Tabarānī in his three collections. See *Majm‘a al-Zawā’id* (1:175).

239 Muslim (1:180).

240 Al-Bukhārī (2:63); Muslim (2:75); Abū Dāwūd (1:249); al-Tirmidhī (2:220); al-Nasā’ī (3:7); Ibn Mājah (1:327). See *Naṣb al-Rāyah* (294).

241 Al-Bazzār and its narrators are those of the *Ṣaḥīḥ*. See *Majm‘a al-Zawā’id* (1:175).

way of sitting on the heels, and that a person spread out their arms like a wild beast.”²⁴²

14. Raising the sleeves from the arms;

Meaning to roll them up the arms, due to this containing an appearance not in conformity with submissiveness of the prayer.²⁴³ If the sleeves were rolled up for ablution and he hurried to join the prayer with the *imām*, it is better to roll down the sleeves with slight movements. However, if a person rolls up the sleeves during the prayer it is invalidated because this is regarded as excessive movement.²⁴⁴

15. Covering the feet in prostration for men;

Perhaps this is regarding the person praying deliberately doing this, because it is an extra action which is of no benefit. If however it occurs accidentally, there is no reason for it being disliked, rather it is disliked to trouble oneself in keeping the feet uncovered.²⁴⁵

16. Returning salutations with the hand;

As for replying with the tongue it invalidates the prayer as has been mentioned previously. The Prophet ﷺ did not reply to Jābir, neither with his tongue nor hand in the narration of Al-Bukhārī.

17. A small amount of movement such as undoing the slit of a shirt or scratching the body once or more, not consecutively;

18. Knotting the hair;

It is to gather the hair in one place and prevent it from hanging, as is done at times by women. *ʿItijār* is to wrap the head with a turban or cloth and to leave the top of the head exposed. This is disliked if it is done before the prayer and then the prayer is performed. However if any of these are done during the course of the prayer it is invalidated because it is considered excessive movement. Umm Salamah ʿ narrated that the Prophet ﷺ forbade a man to pray with his hair knotted.²⁴⁶

19. To raise the clothing;

It is to raise the clothing from the front or back when prostrating, and it is said it is to gather the clothing and tie it up in the middle. Ibn ʿAbbās ʿ narrates that the Prophet ﷺ said, “I have been ordered to prostrate on seven bones and not to tuck up

²⁴² Muslim (498).

²⁴³ *Marāqī al-Falāḥ* p.210.

²⁴⁴ From the authors commentary.

²⁴⁵ *Sharḥ al-Muniyah* p.370.

²⁴⁶ Al-Ṭabarānī in *al-Kabīr* (23:25) and its narrators are those of the *Ṣaḥīḥ*. See *Majm ʿa al-Zawāʿid* (1:176).

the clothes or hair.”²⁴⁷

and hang it;

It is to place clothing on the head or shoulders and let the ends hang loose without gathering them in. Abū Hūrayrah رضي الله عنه said, “The Messenger of Allāh prohibited letting one's clothes dangle in the prayer and prohibited a man to cover his mouth.”²⁴⁸

20. To leave the head uncovered except out of humility;

It is preferable that this is not done, and that the person praying is humble and fearful in his heart because they are the acts of the heart. If a person does pray bareheaded due to an excuse, it is not disliked.²⁴⁹ If the praying person's hat or turban falls off in the course of the prayer then it is superior to place it back on the head, unless this would involve excessive movement.²⁵⁰

21. To prostrate on the coil of the turban,

It is slightly disliked; this is if the coil of the turban is on the forehead. If however the coil of the turban is on the head, resulting in the forehead and nose not touching the ground the prostration is not valid. This is due to the ḥadīth of Ṣāliḥ bin Habwān al-Sibā'ī رضي الله عنه that the Messenger of Allāh ﷺ prostrated next to him whilst he had wrapped a turban on his forehead. The Messenger of Allāh ﷺ uncovered his forehead.²⁵¹

or part of one's clothing;

Meaning without need such as the ground not being hot, cold or rough, due to it being regarded as arrogance. The basis for it is the narration of ‘Anas رضي الله عنه, “We used to pray with the Messenger of Allāh ﷺ in the intense heat, but when someone amongst us found it hard to place his forehead on the ground, he would spread his cloth and prostrate on it.”²⁵²

22. Limiting (the prostration) to the forehead alone or the nose only without a reason;

There are four scenarios relating to prostration:

- i) Prostrating on the forehead and nose, this is necessary.
- ii) Prostrating on the forehead but not the nose, this is prohibitively disliked although the prostration is valid.
- iii) Prostrating on the nose only and not the forehead, which is also prohibitively

²⁴⁷ Al-Bukhārī (1:113).

²⁴⁸ Abū Dāwūd (1:245).

²⁴⁹ *Sharḥ al-Muniyah* of al-Ḥalabī p.349.

²⁵⁰ *Minhāj al-Rāghib* p.166.

²⁵¹ Abū Dāwūd in *al-Marāsīl* (1:104) and Al-Bayhaqī in *al-Sunan* (2:105) and it is *mursal*.

²⁵² Muslim (1296).

disliked.

iv) Not prostrating on any of them both, which is a prostration which is not valid. What is meant by prostrating on the nose is the hard part of it, as opposed to the soft part.

23. To cover the mouth;

Abū Hūrayrah رضي الله عنه said, “The Messenger of Allāh ﷺ prohibited *sadl* in the prayer and prohibited a man to cover his mouth.”²⁵³

24. And the nose except when yawning;

25. Placing something in the mouth which prevents the desirable recitation;

If it prevents from pronouncing the letters and the person praying does not recite the minimum amount required for the prayer, the prayer is invalid.

26. The *imām* standing in the niche, except due to the excuse of lack of space, as opposed to prostrating in it;

The reason for its being slightly disliked is because of the resulting doubt regarding the posture of the *imām*, if there is no doubt then it is not disliked.

27. The *imām* alone being on a raised place from the congregation;

It is prohibitively disliked due to the *imām* being distinguished from the congregation. It is reported from Humām that when Hudhayfah lead the people in prayer in al-Madā'īn whilst on a platform, Abū Mas'ūd took him by the shirt and pulled him. When he had finished the prayer he said, “Don't you know that they would forbid people from this?” He replied, “Yes, I remembered when you pulled me.”²⁵⁴

The meaning of “a platform” is referring to something raised such as the height of a person or a distance by which a person is distinguished or an arms length. The view chosen by the majority is the last opinion.²⁵⁵

If some of the congregation is with the *imām* the correct view is that it is not disliked due to the absence of the reason for it being so.

28. Likewise all of the congregation on a raised place except the *imām*;

Because this is regarded as disrespect of the *imām* as all of the congregation is raised above him, as opposed to if some of the congregation is praying with him. All of this applies when there is no reason to do so.

²⁵³ Abū Dāwūd (1:245).

²⁵⁴ Abū Dāwūd (1:232) who was silent regarding it as was al-Mundhirī. In *Talkhīs al-Ḥabīr* p.128 it was graded *ṣaḥīḥ* by Ibn Khuzaimah, Ibn Ḥibbān and Al-Ḥākim, and in the transmission of Al-Ḥākim it is clearly mentioned that it is *marfūʿ*.

²⁵⁵ As mentioned in *Fath al-Qadīr* (1:293) of Ibn al-Humām.

29. Wearing a garment with pictures;

What is meant here is if the picture is of a living animate object. If it is an inanimate object such as that of a tree, it is not disliked. There is from Ibn ‘Abbās a report where he said to a picturemaker, “If you are going to (draw) then draw something inanimate.”²⁵⁶

The reason for it being disliked here is because it resembles the praying person holding an idol.²⁵⁷

30. Prostrating on a picture on the carpet;

31. That there be in front of someone, or next to him a picture of a living thing, except if it is small and is not evident to the one looking at it, or has had its head removed;

It is all prohibitively disliked, this is because of its resemblance to the worship of an image. In *Jāmi‘ al-Ṣaghīr* it is mentioned that if the image is on the place where one stands and sits it is not disliked because this is a debasing of the image, likewise if the image is upon a cushion.

If the image is upright it is disliked because this is regarded as a form of honouring it, however if it is on the ground it is not disliked. The most severely disliked scenario is when the image is in the direction of prayer directly in front of the person praying. Next in terms of severity is when it is above the head of the one praying, then to their right and left upon a wall and lastly behind them upon a wall or curtain.²⁵⁸

Abū Hūrayrah رضي الله عنه said, “Gibrā’īl asked the Prophet permission to enter. He said, ‘Come in.’ He (Gibrā’īl) replied, ‘How can I enter when there is a curtain with pictures in your house? Either cut off the head (of the picture) or make it a mat which is walked over, for the angels do not enter a house which contains pictures.’”²⁵⁹

A similar narration is reported for the ḥadīth of Gibrā’īl عليه السلام with the wording, “We (angels) do not enter a house in which there is a dog or a picture.”²⁶⁰

32. Supporting (oneself) upon something when rising, except due to an excuse;

Because this entails acting differently to what is recommended.

33. The sitting of rest;

It is to sit briefly after the second prostration in the first and third unit. It is disliked according to the Ḥanafīs, and recommended according to the Shāfi‘īs. The Ḥanafīs interpret that which is related from the Prophet ﷺ regarding this sitting as having been

²⁵⁶ *Fatḥ al-Qadīr* (1:294).

²⁵⁷ *Al-Hidāyah* with its commentary *Fatḥ al-Qadīr* (1:295).

²⁵⁸ *Al-Hidāyah* with *al-Fatḥ al-Qadīr* (1:294-295).

²⁵⁹ *Al-Nasā’i* (2/301).

²⁶⁰ *Muslim* (2:199).

done due to old age.

In the work *al-Zahīriyyah*, Shams al-Ā'immah al-Ḥalwānī said, "The difference is regarding which is preferable, such that if someone was to act according to our *madhhab* there is no harm in this according to al-Shāfi'ī; and if someone were to act according to their *madhhab* (the Shāfi'ī's) there is no harm in this according to us." This was mentioned by al-Shumnī.²⁶¹

34. Leaning on the feet in turn except due to an excuse;

Meaning that one leans on the right foot for some time and the left for some time. However if it is due to a problem with one of the feet it is not disliked.

35. Turning right and left;

Because it is regarded as fidgeting which is contrary to submissiveness.

36. To spit;

37. Counting verses with the hand or prayer beads, not pressing down with the fingers;

It is clear that it is slightly disliked because it is not from the actions of the prayer. It is reported from the two students of Imām Abū Ḥanīfah that there is no harm in counting on the hand in the optional prayers, according to them both it being disliked is in the obligatory prayers. The reason for it being disliked according to him is that it is not from the actions of the prayer and entails an opposition to the recommended method of placing the hands.

As for counting with the heart or pressing down the fingertips in their place, it is not disliked. If the person praying counts with the tongue, the scholars agree that the prayer is invalidated.

Wāṭilah bin al-Aqṣa ؓ said, "The Messenger of Allāh ؐ prohibited counting verses in the obligatory prayers, and permitted it in the optional prayers."²⁶²

38. Praying towards the face of another person;

Hishām bin al-Ghāz narrates that Nāfi' ؓ said, "If Ibn 'Umar could not find a way (to pray) towards one of the pillars of the masjid, he would say to me, 'Turn your back to me.'"²⁶³

It being disliked is also indicated to in narrations which prohibit walking in front of someone praying, due to this entailing directly facing the person praying.

39. Or towards fire;

²⁶¹ Authors note.

²⁶² Al-Asfahānī with his chain. See *Al-Bināyah Sharḥ al-Ḥidāyah* (1:812).

²⁶³ Ibn Abī Shaibah (1:250) in his *Muṣannaḥ*. Its narrators are those of the group except Muslim did not narrate from Hishām. See *Naṣb al-Rāyah* (1:269).

Meaning even an oven or lit stove because it resembles the worshipping of fire.

40. Reciting in the second unit a chapter previous (to the one recited);

That which is mentioned of reciting ‘*mankusan*’ with a gap and joining between chapters is in relation to the obligatory prayers. As for the optional prayers it is not disliked to do so because there is more leeway in the optional prayers.²⁶⁴

41. Joining between two chapters between them which is one (chapter) in one unit or two units;

42. Lengthening the recitation in the second (unit) more than the first in the obligatory prayers;

43. Lengthening the prayer to the point that it becomes difficult for the congregation;

It is prohibitively disliked to lengthen the prayer more than the recommended length due to it discouraging the attendance of the congregational prayer. In the ḥadīth of Abū Hūrayrah ؓ the Messenger of Allāh ﷺ said, “If one of you leads the people in prayer, he should be ‘easy’ on them for among the people are the weak, sick, and aged. If one prays by himself, one may make it as long as one wishes.”²⁶⁵

44. Repeating a chapter in a unit of the obligatory prayer;

The reason for it being disliked is the absence of it being reported from the Prophet ﷺ and therefore it is an innovation and is disliked. It is not disliked to repeat a chapter in a unit or two units of an optional prayer because there is some leeway in the optional prayers. It is reported that the Prophet ﷺ stood (praying) till the morning (reciting) one verse, repeating it in his *tahajjud*, which is evidence that it is permissible to repeat a chapter in the optional prayers.²⁶⁶

45. Leaning against a wall or a pillar without an excuse in other than the optional;

Because it is bad manners.

46. Standing behind a row in which there is a gap;

Due to the Prophet ﷺ saying, “Complete the first row and then the one after it...”²⁶⁷ The ḥadīth contains an order to complete the rows, beginning with the first, which indicates that it is disliked to stand in a row further away from the *imām* before completing the first row. If there is no gap in the row it is said a person from the row

264 *Marāqī al-Falāḥ* with *Ḥāshiyah Al-Ṭaḥṭāwī* p.212.

265 Muslim (1:188).

266 *Sharḥ al-Muniyah* p.355.

267 Abū Dāwūd (67); al-Nasāʾī (2:93).

is pulled back before the *takbīr*, and then the *takbīr* is pronounced.

47. Prayer in the street;

Due to that which is reported that the Messenger of Allāh ﷺ forbade prayer in seven places, one of them being the street. This is reported from the ḥadīths of both ‘Umar and Ibn ‘Umar.²⁶⁸ The implication of it is that it is disliked due to the prohibition that is reported in the ḥadīth.

48. Or on the land of another without his permission even if by indication;

Such as if the land belongs to a Muslim and is not used for agriculture.

49. Praying whilst wearing household clothing;

It is slightly disliked to do so. What is meant are clothes worn within the home which one would not usually wear when meeting important people, or work clothes which are not protected from filth.

The reason for it being disliked is the maintaining of good manners when standing in front of Allāh ﷻ with that which is possible by beautifying the outward and inner. Allāh's ﷻ words, “O children of Adam, take your adornment to every masjid”²⁶⁹ are an indication of this, even though what is meant is the covering of the nakedness as mentioned by the scholars of Qurānic exegesis (*tafsīr*).²⁷⁰

50. Or in the presence of food one desires;

This is as long as there is enough time to offer the prayer. ‘Anas ؓ narrates that the Prophet ﷺ said, “If dinner is served and the prayer is ready, start with the dinner (first).”²⁷¹

This was the practice of the people of knowledge from the companions of the Prophet ﷺ amongst them being Abū Bakr, ‘Umar and Ibn ‘Umar all of whom would start eating even if it meant the missing of the congregational prayer. Food would be placed for Ibn ‘Umar and the prayer would start, he would not go to the prayer until he had finished eating, all of this whilst hearing the recitation of the *imām*.²⁷²

This is if the person is craving food and there is enough time to offer the prayer. However, if the person has self control and is not troubled by his hunger or desire for food, he starts with the prayer. An example of this is that the Prophet ﷺ liked the shoulder piece of sheep, he was called to the prayer, so he placed it down and prayed.²⁷³

268 As for the ḥadīth of Ibn ‘Umar it is reported by al-Tirmidhī (346); the ḥadīth of ‘Umar is reported by Ibn Mājah (747). See *Naṣb al-Rāyah* (2:323).

269 Al-‘Arāf: 31.

270 *Sharḥ al-Muniyah* p.349.

271 Al-Bukhārī (2:134); Muslim (557-559).

272 Al-Bukhārī (2:135).

273 Al-Bukhārī (1:268); Muslim (355).

51. Or with an impure substance which does not prevent the prayer, except if he fears the elapsing of the prayer time, or missing the congregation. If he does not fear this it is desirable for him to cut off the prayer;

52. Starting the prayer whilst withholding the call of nature. If someone experiences it during the prayer it is desirable for him to break the prayer.

‘Āishah **9** narrates, “I heard the Messenger of Allāh ﷺ say, ‘No one should pray when food is served or when one needs to answer the call of nature.’” ²⁷⁴

Every prayer offered with a prohibitively disliked action is necessary to repeat, both in its time and after it, and with anything which is slightly disliked taking place within the prayer it is recommended to do so. ²⁷⁵

274 Muslim (1:208).

275 *Minhāj al-Rāghib* p.164.



C9.0 SECTION: ACTIONS PERMITTED FOR THE ONE PRAYING



c9.1 As for its permissible actions (they are):

1. Looking from the corner of the eyes without turning part of the face;

It is preferable not to do so without need due to it being a lack of etiquette. The person praying would not be looking at the place of prostration and its like, as has been mentioned previously.

2. Levelling the area of prostration;

3. Killing a snake or scorpion during the prayer if someone fears harm from them, even with a number of strikes. If he feels safe from them it is disliked;

Abū Hūrayrah رضي الله عنه said, “The Messenger of Allāh ﷺ ordered the killing of the *aṣwadayn* (two black things) in the prayer: the snake and scorpion.”²⁷⁶

4. To tie up the middle;

Meaning to tie up the stomach with the likes of a belt, because it is rolling up of the clothes. Others have said that it is disliked because it is the practice of the people of the book, and the first view is the chosen opinion.²⁷⁷

5. To pray towards the back of someone who is speaking;

6. To pray towards a copy of the Qurān;

The author of *Baḥr al-Rā’iq* commented that it is not disliked for the worshipper to pray when there is a copy of the Qurān or sword in front of him, whether it be hanging or not.²⁷⁸ As for the copy of the Qurān it is because its being placed in front is an

²⁷⁶ Al-Tirmidhī (390) who said it was *ḥasan ṣaḥiḥ*.

²⁷⁷ *Sharḥ al-Muniyah* p.370.

²⁷⁸ (2:34).

honouring of it, and its honouring is worship, and belittling it is disbelief. Thus this worship is added to another act of worship and there is nothing disliked in this. As for the sword it is because it is a weapon, and it is not disliked to turn towards it, it is authentically reported from the Prophet ﷺ that he would pray towards a spear, which is a weapon.²⁷⁹

7. Or a hanging sword;
8. Or candle;
9. Or burning lamp;
10. On a carpet containing pictures not on the place of prostration;
11. Praying with something in the mouth which does not prevent the recommended manner of recitation;
12. Or in his hand something which does not prevent the recommended acts of placing;
13. His breaking the prayer in the case of the theft of that which equals a dirham even if it is (the property) of another;
14. [Likewise] Due to fear of wolves with regards to sheep;
15. The prayer is also broken for fear of a blind person falling into a well or similar. Not due to the call of the parent except for the call of help;

Meaning it is necessary to break off the prayer if any one of the parents or other people call out for help.

279 The ḥadīth of the Prophet ﷺ praying towards a spear is reported by Muslim (1:195).



C10.0 SECTION: RECOMMENDED PRAYERS BEFORE AND AFTER PRAYER



c10.1 The legislated recommended prayers before and after the obligatory prayer are of two categories, emphasized and non emphasized.

The emphasized recommended prayers are twelve because of the ḥadīth of ‘Ā’ishah 9 who said, “The Messenger of Allāh ﷺ said, ‘Whoever perserveres in the performance of twelve units, Allāh will build a house for him in paradise. (They are) two units before *Fajr*, four before *Zuhr*, two units after it, two units after *Maghrib*, and two units after ‘*Ishā’*.’”²⁸⁰

The most emphatic of them are the two units before *Fajr* due to the Prophet ﷺ saying, “Do not leave the two units of the *Fajr*, even if you are being attacked by cavalry.”²⁸¹ Al-Ṭaḥṭāwī commented that what is meant by this is an encouragement of their performance.²⁸²

‘Ā’ishah 9 said, “The Messenger of Allāh was not so particular about observing any non obligatory prayer as he was in observing the two units before the *Fajr* prayer.”²⁸³ In *Faṭḥ al-Qadīr*²⁸⁴ it is mentioned that the recommended units of *Fajr* are the strongest of the recommended prayers, such that it is reported from al-Ḥasan from Imām Abū Ḥanīfah that if someone offers them sitting without an excuse it is not permissible. They also said that if a scholar becomes a reference for legal verdicts, it is permissible for him to leave all of the recommended prayers in order to attend to peoples needs, except the recommended prayer of *Fajr*.



Emphasized Recommended Prayers

c10.2 The emphasized are:

²⁸⁰ Al-Tirmidhī (1:56); Ibn Mājah (1:81).

²⁸¹ Abū Dāwūd (1:487) who was silent regarding it.

²⁸² In his notes to *Marāqī al-Falāḥ* p.226.

²⁸³ *Nayl al-Awṭār* (2:263).

²⁸⁴ (1:312).

1. Two before *Ṣubḥ*;
2. Four before *Zuḥr*;
3. Two after it;
4. Two after *Maghrib*;
5. Two after *ʿIshāʿ*;
6. Four before *Jum ʿah*;
7. And four after it.

Abū ʿAbd al-Raḥmān al-Sulamī said, “‘Abdullāh would order us to pray four (units) before *Jum ʿah* and four (units) after it.”²⁸⁵

And it is narrated from ʿAbdullāh bin ʿUmar ؓ that he would pray four (units) before *Jum ʿah* without salutations separating them, then after the *Jum ʿah* he would offer two (units) and then four (units).²⁸⁶



Non Emphasized Recommended Prayers

c10.3 [The non emphasized are:]

1. Four before the *ʿAṣr* prayer;

It is narrated from Ibn ʿUmar ؓ that the Prophet ﷺ said, “Allāh have mercy upon the person who performs four (units) before *ʿAṣr*.”²⁸⁷

2. Four before *ʿIshāʿ*;
3. And after *ʿIshāʿ*;
4. Six after *Maghrib*;

Abū Hūrayrah ؓ said, “The Messenger of Allāh ﷺ said, “For the one who prays six units after *Maghrib*, not speaking in between them with anything reprehensible, is the equivalent of twelve years of worship.”²⁸⁸

²⁸⁵ ʿAbd al-Razzāq (3:247) in his *Muṣannaf*, see *Naṣb al-Rāyah* (1:318) and in *al-Dirāyah* (133) it is mentioned that its narrators are trustworthy. In *Āthār al-Sunan* (2:96) its chain was graded as *ṣaḥīḥ*.

²⁸⁶ Al-Ṭaḥāwī (1:199) and its chain is *ṣaḥīḥ*.

²⁸⁷ Abū Dāwūd (2:23); al-Tirmidhī (1:58) who said it was *ḥasan gharīb*; in *Bulūgh al-Marām* (1:64) it is mentioned that it is reported by Ibn Khuzaimah (2:206) who graded it as *ṣaḥīḥ*.

²⁸⁸ Ibn Mājah (1374); Ibn Khuzaimah (2:207); al-Tirmidhī (435) who said the ḥadīth was *gharīb*.

❧❧

C11.0 WIṬR

❧❧

c11.1 As for the *Wiṭr* it is necessary.

Buraydah رضي الله عنه said, “I heard the Messenger of Allāh ﷺ say, ‘The *Wiṭr* is a duty, so he who does not observe it does not belong to us; the *Wiṭr* is a duty, so he who does not observe it does not belong to us; the *Wiṭr* is a duty, so he who does not observe it does not belong to us.’” ²⁸⁹

Abū Sa‘īd al-Khudarī رضي الله عنه said, “Allāh ﷻ has added another prayer for you, it is the *Wiṭr*.” ²⁹⁰

It consists of three units.

It is reported from ‘Ā’ishah (Allāh be pleased with her) that she said, “The Messenger of Allāh ﷺ would perform three (units) of the *Wiṭr* and would only perform salutations at the end.” ²⁹¹

Ibrāhīm al-Nakh‘aī narrates from ‘Alqama that Ibn Mas‘ūd and the companions of the Messenger of Allāh ﷺ would perform the qunūt before bowing in the *Wiṭr*. ²⁹²

Al-Bukhārī reports from Ibn Mas‘ūd رضي الله عنه that he would recite “قُلْ هُوَ اللَّهُ أَحَدٌ” then raise his hands, then perform the *Qunūt* before bowing. ²⁹³

The *Qunūt* in it is necessary, its method (of performance) is to raise the hands and say takbīr before the bowing of the third (unit) and to supplicate with the well known invocation of *Qunūt* if he is able to,

289 Abū Dāwūd (1:534) who was silent regarding it. It was also reported by Al-Ḥākim in *al-Mustadrak* (1:306) who graded it as *ṣaḥīḥ*. Al-Nimawī in *Ta’līq al-Ḥasan* (2:4) graded its chain as *ḥasan*. This was also the view of Ibn al-Humām in *Fatḥ al-Qadīr* (1:301).

290 Al-Tabarānī in *Musnad al-Shāmiyīn* (1:100) al-Ḥāfiẓ said in *al-Dirāyah* (112) that its chain was *ḥasan*.

291 Al-Ḥākim (1:204) who mentioned that this was the *wiṭr* of ‘Āmir al-Mu’minīn ‘Umar bin al-Khaṭṭāb رضي الله عنه, and the people of Madīnah took from him. Al-Dhahabī was silent regarding it in his *Talkhīs*, therefore the ḥadīth is *ḥasan*.

292 Ibn Abī Shaibah in his *Muṣannaf*, the chain is *ṣaḥīḥ* according to the criteria of Muslim. See *al-Jawhar al-Naqī* (1:212).

293 Al-Bukhārī in *Juz’ Raf’ al-Yadain* (28) and commented that it was *ṣaḥīḥ*.

It is:

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ، وَنَسْتَغْفِرُكَ، وَنَتُوبُ إِلَيْكَ، وَنُؤْمِنُ بِكَ، وَنَتَوَكَّلُ عَلَيْكَ، وَنُثْنِي عَلَيْكَ الْحَيْرُ كُلَّهُ، نَشْكُرُكَ، وَلَا نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ، اللَّهُمَّ إِنَّا نَعْبُدُكَ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَخْجِدُ وَنَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ الْجَدِّ بِالْكَفَّارِ مُلْحِقٌ

if not he says:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ

or says, “اللَّهُمَّ اغْفِرْ لِي” three times.

Lord forgive and have mercy for You are the best of those who are merciful.

Completed on Wednesday in the month of Jamādī al-Ūla in the year 1259, by the pen of the one needy of his Lord's forgiveness: ‘Abdullāh bin Abī Bakr Ibn Shaykh Muḥammad.

Here ends the commentary on the text.²⁹⁴

294 In the Arabic original the editor whose explanatory notes have been used said, “I say, and I am the one needy of his Lord, Yaḥyā bin Muḥammad bin Abī Bakr al-Mullā, Allāh forgive him and cover his faults in both worlds. This is the end of the book *Tuḥfat al-Muḥtadī* by the Imām, the proof of the religion, Ibrāhīm bin Ḥasan al-Mullā al-Ḥanafī al-Aḥsāʾī (May Allāh be pleased with him and have mercy upon him). I annotated it with some notes selected from some books available to me, this was according to my strength, ability and weakness of my state. It is hoped that Allāh ﷻ overlooks (our faults) by His Generosity and Kindness, for indeed He is Able and Powerful to do so. Al-Aḥsāʾ (1/8/1418).”

APPENDICES



The Invocations (*Adhkār*) and Supplications (*Du ʿā*) to be Recited After the Prayer

Virtues of Al-Aḥsāʾ

Scholars of the al-Mullā family

The Wording of Salāh

Brief Biography of Imām Abū Ḥanīfah and his Students

The Recognition Of The Correctness Of The Ḥanafī School



APPENDIX A - THE INVOCATIONS (ADHKĀR) AND SUPPLICATIONS (DU‘Ā) TO BE RECITED AFTER THE PRAYER



Compiled by Shaykh Yaḥyā bin Muḥammad al-Mullā²⁹⁵

It is desirable to make much invocation and supplication after making the salutations from the obligatory and other prayers, due to Allāh’s ﷻ words: “So when you have finished, then stand up for Allāh’s worship. And to your Lord turn in eagerness.”²⁹⁶

The scholars of *tafsīr* explaining this verse have said, “When you finish the prayer then supplicate.”²⁹⁷ From that which is reported regarding this is: Abū Umāmah ﷺ said that it was said to the Messenger of Allāh ﷺ, “Which supplication is most likely to be accepted?” He said, “In the last part of the night and after the obligatory prayers.”²⁹⁸

From the invocations and supplications to be recited after the obligatory prayers is to say:

Three times اَسْتَغْفِرُ اللهَ

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ²⁹⁹

²⁹⁵ Taken from Shaykh Yaḥyā’s appendix to Shaykh Abū Bakr al-Mullā’s selection of invocations for the morning and evening, entitled *Wasilat al-Falāḥ*. These were selected by the Shaykh Yaḥyā and suggested as an appendix for this book.

²⁹⁶ *Al-Sharḥ* (7-8).

²⁹⁷ ‘Abd bin Ḥumaid, Ibn al-Jarīr, Ibn al-Mundhir, Ibn Abī Ḥātim, Ibn Mardawayh, from a number of routes, from Ibn Abbās ﷺ regarding His ﷻ words: “So when you have finished, devote yourself for Allāh’s worship”, He ﷻ said, “When you finish the prayer then supplicate to your Lord, and ask your need.” It is reported by Ibn Abī Dunya from Abdullāh bin Mas‘ūd, it is reported al-Faryābī, ‘Abd bin Ḥumaid, Ibn Jarīr, Ibn Abī Ḥātim from Mujāhid. See *Dur al-Manthūr* of al-Suyūṭi (6/364-365).

²⁹⁸ Al-Tirmidhī (3494) who said the ḥadīth was *ḥasan gharīb*.

²⁹⁹ Thawbān ﷺ said, “The Messenger of Allāh after finishing his prayer would ask for forgiveness thrice and say: اللَّهُمَّ أَنْتَ السَّلَامُ ... الخ”

Al-Walid said, “I said to Al-Awzā‘ī, ‘How was the asking for forgiveness?’ He said,

‘ اَسْتَغْفِرُ اللهَ، اَسْتَغْفِرُ اللهَ، اَسْتَغْفِرُ اللهَ ‘.

Reported by: Muslim (591); Abū Dāwūd (1513); al-Tirmidhī (300); al-Nasā’ī in *al-Mujtabā* (3/68); Ibn

The above can be recited after the obligatory prayers, they may also be recited after the non obligatory prayers along with the following invocations:

❁ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
❁ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ³⁰⁰

❁ آيَةُ الْكُرْسِيِّ³⁰¹

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ❶

❁ سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ❶ اللَّهُ الصَّمَدُ ❷ لَمْ يَلِدْ وَلَمْ يُولَدْ ❸ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ❹

Mājah (928).

300 Warrad the *Mawla* of al-Mughirah bin Shubah said, "Mughirah wrote to Muāwiyah bin Abī Sufyān ❶, 'The Messenger of Allāh ❷ would say after the prayer when he had said the *salām*:

”لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ... الخ

Reported by: al-Bukhārī (844); Muslim (593); Abū Dāwūd (1505); al-Nasāʾī (3/70) in *Amal al-Yaum wal-Laylah* (129).

301 Abū Umāmah ❶ said, "The Messenger of Allāh ❷ said, 'Whoever recites *Ayāt al-Kursī* after every obligatory prayer, will not be prevented from entering paradise except by death.'” Reported by al-Nasāʾī (9928) in *al-Kubra*.

❁ الْمُعَوِّذَتَيْنِ 302

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ❶ مِنْ شَرِّ مَا خَلَقَ ❷ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ❸ وَمِنْ شَرِّ النَّفَّاثَاتِ
فِي الْعُقَدِ ❹ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ❺

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ❶ مَلِكِ النَّاسِ ❷ إِلَهِ النَّاسِ ❸ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ❹ الَّذِي
يُوسَّسُ فِي صُدُورِ النَّاسِ ❺ مِنَ الْخِتَّةِ وَالنَّاسِ ❻

❁ سُبْحَانَ اللَّهِ (33)

❁ الْحَمْدُ لِلَّهِ (33)

❁ اللَّهُ أَكْبَرُ (33)

❁ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 303

And then supplicate with the following:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْجُبْنِ وَاَعُوْذُ بِكَ اَنْ اُرْدَّ اِلَى اَرْضِلِ الْعُمْرِ، وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَاَعُوْذُ بِكَ
مِنْ عَذَابِ الْقَبْرِ 304

302 Uqbah bin Āmir said, “The Messenger of Allāh ﷺ ordered me to recite the *muawadhatayn* after every prayer.” Abū Dāwūd’s version mentions *Muawadhāt*. Therefore {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} and {قُلْ هُوَ اللَّهُ أَحَدٌ} should be recited. Reported by: Abū Dāwūd (1532); al-Tirmidhī (2905); al-Nasā’ī (3/68)

303 Abū Huraira رضي الله عنه said that the Prophet of Allāh ﷺ said, “Whoever glorifies Allāh thirty three times after every *ṣalāh*, and praises Allāh thirty three times and magnifies Allāh thirty three times and says to complete the hundred, ‘There is no god but Allāh, He is alone and has no partner, to Him belongs sovereignty and to Him belongs all praise and He has power over all things,’ his sins will be forgiven even if they are like the foam of the sea.” Reported by: Muslim (595); Abū Dāwūd (1504); al-Nasā’ī (9970).

304 Sa’d bin Abī Waqqās رضي الله عنه said, “The Messenger of Allāh ﷺ would seek protection with these words: ”اللهم إني أعوذ بك من الجبن... الخ“ Reported by: al-Bukhārī (6374); al-Tirmidhī (3562); al-Nasā’ī (8/266).



APPENDIX B - VIRTUES OF AL-AḤSĀ'³⁰⁵



It is relevant that we begin this brief article with a clarification regarding the names previously used for the al-Aḥsā' region located in the Eastern Province of present day Saudia Arabia. Al-Aḥsā' was previously known by the names of 'al-Baḥrain' and 'Ḥajr'. This detail is an important point, as many people understand the name 'al-Baḥrain' found in ḥadīth literature to refer to the small island that today bears this name.

Early Entry into Islām

Its inhabitants possessed a number of virtues, the first of which was their early entry into Muslim faith. The Banū 'Abd al-Qais tribe which inhabited the area accepted Islām out of their own free choice, without any pressure nor compulsion. Ibn Abbās رضي الله عنه narrated:

"...When the delegation of the tribe of 'Abd al-Qais came to the Prophet ﷺ he asked them, 'Who are the people? Who are the delegates?' They replied, 'We are from the tribe of Rabi'a.' He said to them, 'Welcome! O people (or O delegation of 'Abd al-Qais)! You will neither have disgrace nor will you regret.'"³⁰⁶

Closest in Resemblance to the Anṣār

Likewise from the virtues of its people is that the Prophet ﷺ prayed for them, his informing them that they were the best of the people of the East, and that they were the closest of people in resemblance to the Anṣār. This is found in the ḥadīth reported by Imām Aḥmad regarding the delegation of 'Abd al-Qais which contains: "He turned to the Anṣār when the delegation of 'Abd al-Qais came and said, 'O people of the Anṣār, honour your brothers, for they are the closest in resemblance to you in Islām.'"³⁰⁷

³⁰⁵ This appendix is based on articles written by Dr 'Abd al-Ilāh al-Mullā and Ustadh Bandar al-Mullā.

³⁰⁶ Al-Bukhārī, *Book of Faith* (53).

³⁰⁷ Aḥmad in his *Musnad* (3/432) al-Haithamī said in *Majma' al-Zawā'id* (8/178) that its narrators were trustworthy.

The Prophet ﷺ Was Shown Al-Aḥsā' as A Possible Place of Migration

Likewise from its virtues is that Allāh ﷻ showed His Noble Prophet ﷺ it as a possible place of migration, as in the ḥadīth reported by al-Tirmidhī and al-Ḥākim that the Messenger of Allāh ﷺ said, “I have been given revelation, meaning these three have been revealed and they are the places of your migration: Madīnah or Bahrain or Qansarayn.”^{308 309}

The Second Jum‘ah of Islām

Likewise the first Jum‘ah prayer established after the Jum‘ah in the masjid of the Messenger of Allāh ﷺ was in the Masjid of ‘Abd al-Qais in *Jawātha*, as mentioned by in al-Bukhārī from the ḥadīth of Ibn Abbās ؓ.³¹⁰

Firmness during Early Tribulations

When a number of the Arabs of the Arabian peninsula apostated from Islām during the Caliphate of Abū Bakr al-Ṣiddīq ؓ, the tribe of Banū ‘Abd al-Qais remained firm to the Muslim faith. They also fought alongside other Muslims in the conquest of neighbouring areas.³¹¹

The Ḥanafī Madhab in al-Aḥsā'

Al-Aḥsā' has been a land of knowledge and scholars from the earliest periods of Muslim history. Over the centuries many students travelled to it in order to study in its numerous schools, and due to the presence of the four legal schools (madhāhib) in it.

Perhaps the earliest of the legal schools to enter al-Aḥsā' was the Ḥanafī school,³¹² which reached it from Iraq where the Abbasid dynasty ruled, as indicated to in historical sources. Evidence for this is found in a lengthy letter sent by a member of the ‘Abd al-Qais tribe named Abū al-Bahlūl al-‘Awām bin Muḥammad al-Zujāj, to Abū Mansūr Yūsuf, a member of the Abbasid court in the year 447 Hijrī. In it he describes the condition of the Banū ‘Abd al-Qais in al-Aḥsā' and those under the rule

308 Qansarayn: It is a place in Syria close to Ḥalab, it was conquered by Khālīd bin al-Walīd ؓ in the year 18 Hijrī and it contains the grave of the Prophet Ṣāliḥ (Upon him be peace). See *M'ujam al-Buldān* (7/169).

309 Al-Tirmidhī (13/378) and by al-Ḥākim (3/2,3) via another chain who commented that this ḥadīth has a *ṣaḥīḥ* chain but they both did not narrate it.

310 Al-Bukhārī in the *Book of Jum‘ah* (892) Hafīdh Ibn Ḥajar said in *Fath al-Bārī* (1/216), “This is evidence that they preceded other villages to Islam.”

311 Refer to *Al-Bidāyah wa al-Nihāyah* (6/369).

312 Some researchers including Dr ‘Abd al-Ḥamīd Āl-Shaykh Mubārak are of the view that the earliest madhab to enter al-Aḥsā' was the Mālikī school. They argue this on the basis that this was the legal school followed by the al-‘Uyūniyyah dynasty which ruled the area after the fall of the Qarāmitah. However the evidence we will cite precedes the coming to power of the al-‘Uyūniyyah dynasty, which is clear proof the legal school followed by Banū ‘Abd al-Qais before the al-‘Uyūniyyah rule was Ḥanafī. Refer to the introduction of the *al-Taḥṣīl* of Shaykh Mubārak bin ‘Alī al-Aḥsā'ī al-Malikī edited by Dr ‘Abd al-Ḥamīd Āl-Shaykh al-Mubārak.

of the Qaramitah sect, that they,

“...Know of obedience to the Abbasid state and the blessed Hāshimī instruction (*kalimah*) for the length of their lives and till the end of their lifespan. Their way is that of obedience, their madhhab is that of the Sunnah and Jamā‘h, and the legal school of Imām Abū Ḥanīfah, by this they are known, and upon this they live and die...”³¹³

This school continued to exist in al-Aḥsā’ alongside other schools following from the ruling authorities adopting them in their legal code. Every ruler would pay special attention to the legal school that he followed. When the Ottomans conquered al-Aḥsā’ in the middle of the tenth Islamic century the Ḥanafī school gained strength and entered what could be termed its ‘golden age’. The primary reason was that the Turks implemented it as their legal code according to the edict (*farmān*) of Sulṭān Suleimān the 1st. He announced that it would be the legal school of the state in all judicial rulings and religious edicts, this was applied across the entire Ottoman empire.³¹⁴

Likewise the presence of the al-Mullā family helped in the establishment of the Ḥanafī school in al-Aḥsā’ and the surrounding areas,³¹⁵ where they have been actively involved in the service of the madhhab for over five centuries. This includes teaching, writing, preaching, guiding people and leading prayers in masjids.

Al-Aḥsā’ still has a number of scholars belonging to the four legal schools teaching within the city. Some of the old religious schools (*madāris*) are still running in the evenings with a large number of students attending. It is one of the few places in the world where the four schools still exist with their scholars within one city, which is a rare and immense blessing.

With regards to the schools currently present within the city, the following could be mentioned briefly.

Ḥanafī School: They have a number of masjids and some schools. One of the active ones being Madrassa al-Shalhūbiyyah. Shaykh Yaḥyā and Shaykh ‘Abd al-Raḥīm al-Mullā and other scholars of the al-Mullā family are currently teaching Ḥanafī fiqh in the area.

Mālīkī School: They also have some masjids with lessons taking place in study of the Mālīkī madhhab. The family known as al-Shaykh Mubārak are, and have traditionally been the Mālīkī scholars of the area. Shaykh ‘Abd al-Hamīd and Shaykh Qais al-Shaykh Mubārak are some of the notable contemporary scholars of the Mālīkīs currently teaching within the city.

Shāfi‘ī School: They have a number of masjids and schools, some of which are active. The Shāfi‘īs perhaps constitute the largest group of followers in terms of madhhab and scholars. Their main teacher being the erudite jurist and reviver of the school of Imām al-Shāfi‘ī in eastern Saudi Arabia, Shaykh Aḥmad al-Dawghān. There are

313 *Majallah al-‘Arabiyyah*, Shaykh Ḥamd al-Jāsir, Ramaḍān and Shawwāl edition 1401 Hijrī p.169.

314 Refer to *Al-Awdah al-Tashrī‘iyyah fī al-Dawl al-‘Arabiyyah* p.178.

315 Most of the people of al-Kharaj were followers of the Ḥanafī madhhab, amongst them being Shaykh Rāshid bin Khanīn al-Ḥanafī who passed away in 1209 Hijrī in Qatar. Refer to *Injāz al-W‘ad* p.32 of Shaykh Muḥammad Ism‘āil.

also other scholars belonging to the Shāfi‘ī school who are teaching, such as Shaykh Ibrāhīm al-Khalīfah. The families well known as belonging to the Shāfi‘ī school and with a scholarly tradition include al-Dawghān, al-Ja‘farī, al-‘Umair, al-‘Arfaj, al-Qāḍī, al-Uthmān, and al-Nu‘aym.

❧❧

APPENDIX C - SCHOLARS OF THE AL-MULLĀ FAMILY³¹⁶

❧❧

The al-Mullā family has produced a number of distinguished scholars of the Ḥanafī school over the last five centuries. A brief mention will be made of some of them:

1 Shaykh ‘Ali bin Ḥussain al-Mullā al-Wā‘iz: He is the ancestor of the al-Mullā family, he was a Judge (Qāḍī) in al-Aḥsā’ in the latter half of the tenth century.

2 Shaykh Muḥammad bin ‘Ali al-Mullā al-Wā‘iz: One of the distinguished scholars of the eleventh century. He authored a number of legal verdicts (*fatāwā*). The ruler of al-Aḥsā’ ‘Ali Pāsha al-Barikī endowed him with the Madrassa al-Qubbah in the al-Kūt area in order to teach in the year 1019 Hijrī.

3 Shaykh Muḥammad bin ‘Imād bin ‘Abdullāh al-Mullā: He was a judge in al-Aḥsā’ at the end of the tenth and beginning of the eleventh century.

4 Shaykh ‘Abd al-Mālik bin ‘Abdullāh bin ‘Ali al-Mullā al-Wā‘iz: One of the scholars of the eleventh century.

5 Shaykh Muḥammad bin Aḥmad al-Mullā: A scholar of the eleventh century, he was the Imām of the Muḥammad ‘Ali Pāsha maṣjid located in the fort in al-Kūt. It is known today as Jāmi‘ al-Shuyūkh, the maṣjid was established in the year 1044.

6 Shaykh ‘Umar bin ‘Abd al-Raḥmān al-Mullā: He taught in the Madrassa al-Qubbah and passed away in the year 1100.

7 Shaykh Muḥammad bin ‘Umar al-Mullā: He authored a commentary on Ṣaḥīḥ al-Bukhārī. He passed away in the year 1120 approximately.

8 Shaykh Abū Bakr bin ‘Umar al-Mullā: He was a pious scholar who was loved by the people of knowledge. He authored poetry and had written correspondence with Sayyid ‘Abdullah al-Ḥaddād. He passed away in the year 1170 approximately.

³¹⁶ These biographical notes are based on a published article authored by Ustādh Bandar al-Mullā. Additions were made by Shaykh Yahyā al-Mullā whilst reviewing this appendix with the translator.

9 Shaykh Ibrāhīm bin ‘Umar al-Mullā: He authored a number of works, amongst them being *Silsilat al-Dhahabiyyah fī Ṭarīq Sādāt al-Naqshbandiyyah*. He passed away in the year 1182 approximately.

10 Shaykh ‘Umar bin Aḥmad al-Mullā: One of the distinguished scholars of the family, he established a masjid in the al-Kūt area and linked endowments (*awqāf*) to it. He made his son Shaykh ‘Abd al-Raḥmān the overseer of the masjid and endowments.

11 Shaykh al-Muftī, al-Qāḍī Muḥammad bin ‘Umar al-Mullā: He took on the responsibility of issuing legal verdicts (*fatwā*) in al-Aḥsā’ and judgeship in al-Qaṭīf in the year 1244.

12 Shaykh al-Qāḍī ‘Abd al-Raḥmān bin ‘Umar al-Mullā: He passed away in 1237, he was a judge in al-Aḥsā’ in the thirteenth century.

13 ‘Allāmah Shaykh Abū Bakr bin Muḥammad bin ‘Umar al-Mullā: One of the greatest scholars of his age, he passed away in Makkah in 1270. He authored many works in topics such as theology, prophetic narrations, jurisprudence and the Arabic language.

14 ‘Allāmah Shaykh ‘Abdullāh bin Shaykh Abī Bakr al-Mullā: He passed away in 1309, one of the notable scholars of the family. He taught, preached and guided, whilst authoring a number of works.

15 Al-Qāḍī al-Muftī Shaykh ‘Abd al-Laṭīf bin ‘Abd al-Raḥmān al-Mullā: He served as Judge and issued legal verdicts in al-Aḥsā’ for more than thirty years. He passed away in the year 1339. He has a number of legal verdicts and authored some works on *fiqh*.

16 Shaykh Abū Bakr bin Shaykh ‘Abdullāh al-Mullā: One of the notable scholars of the 14th century, he took on the role of teaching and preaching in a number of schools and masjids belonging to the family. He also enjoyed great respect amongst the people in both the Ottoman and Saudi periods. He passed away in 1366.

17 Shaykh Aḥmad bin Shaykh ‘Abd al-Laṭīf al-Mullā: He took knowledge from his father and the other scholars of his city. He took on the role of Judge for a short period of time. He enjoyed great respect amongst the people with his home being a calling point for all people wishing to benefit from his knowledge, especially that of history and genealogy. Likewise he was Imām of Masjid al-Mullā and taught and preached in the al-Qubbah school. He passed away in 1402.

18 Shaykh Muḥammad bin Abī Bakr al-Mullā: He took knowledge from the scholars of his city and scholars of Makkah. After his graduating he busied himself with teaching and preaching in the Masjids and schools belonging to the family. He paid special attention to the poor and needy. He passed away in 1395.

19 Shaykh ‘Abd al-Raḥmān bin Abī Bakr al-Mullā: The jurist and scholar of ḥadīth, he took knowledge from the scholars of his city and then from the scholars of Makkah. He taught in al-Aḥsā’ and in Makkah, he passed away in 1421.

20 Shaykh ‘Abdullāh bin ‘Abd al-Raḥmān al-Mullā: Born in the year 1330, he took from the scholars of al-Aḥsā’, then studied in India at Dār al-‘Ulūm Deoband. After graduating from Dār al-‘Ulūm Deoband he taught at the al-Amīriyyah madrassa in al-Aḥsā’. He also opened a bookshop named *Maktabat al-T’āwun al-Thaqāfi*.

17 Shaykh Muḥammad bin ‘Abdullāh bin Abī Bakr al-Mullā: He passed away in 1422. He had a circle of knowledge in his maṣjid called al-Qanbarī in the al-Kūt area. A number of the students of knowledge in al-Aḥsā’ benefitted from him.

18 Shaykh Yaḥyā bin Shaykh Muḥammad bin Abī Bakr al-Mullā: He has sought knowledge from a number of scholars in al-Aḥsā’, he studied at Dār al-‘Ulūm Makkah, Madīnah and al-Azhar. He graduated from the faculty of Sharī‘ah of Ibn S‘aūd University in the year 1405. He has a number of circles in his maṣjid in the al-Kūt area. He is currently focused on publishing the works of the scholars from his family, having published a large number of them, alongside the teaching of the Hanafī school.



APPENDIX D - THE WORDING OF SALĀH³¹⁷



تَكْبِيرَةُ التَّحْرِيمِ *The Opening Takbīr*

اللَّهُ أَكْبَرُ “Allāh is great!”

الْتِّنَاءُ *Praise*

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

“O Allāh, we glorify You and praise You! Blessed is Your name and exalted is Your majesty. There is no god other than You!”

الْتَّعَوُّذُ *Seeking Protection*

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ “I ask for Allāh’s protection from the cursed Devil.”

الْبِسْمَلَةُ *Reciting Bismillāh*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ “Through the name of Allāh, the Most-Merciful, the Most-Kind.”

317 Provided courtesy of the Abū Zahrā’ Foundation in Keighley.

سُورَةُ الْفَاتِحَةِ *The Opening Chapter*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ "All praise belongs to Allāh, the Lord of the worlds."

الرَّحْمٰنِ الرَّحِيْمِ "The Most-Merciful, the Most-Kind."

مَلِكِ يَوْمِ الدِّينِ "The Owner of the Day of Judgment."

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ "You alone we worship, and You alone we ask for help."

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ "Guide us to the Straight Path."

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ "The path of those who You have blessed."

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ

"Not those who have brought anger on themselves or those who are lost."

آمِيْنَ "Amen"

سُورَةُ الْكَوْثَرِ *Chapter of Abundant Good*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ "Through the name of Allāh, the Most-Merciful, the Most-Kind."

اِنَّا اَعْطَيْنٰكَ الْكَوْثَرَ "Indeed, We have given you abundant good."

فَصَلِّ لِرَبِّكَ وَانْحَرْ "So pray to Your Lord and sacrifice."

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ "Indeed, the one who hates you is the one who is cut off."

سُورَةُ الْاِخْلَاصِ *The Chapter of Purity*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ "Through the name of Allāh, the most-Merciful, the Most-Kind."

قُلْ هُوَ اللّٰهُ اَحَدٌ "Say: He is Allāh; He is one."

اللّٰهُ الصَّمَدُ "Allāh is the One who everything is in need."

لَمْ يَلِدْ وَلَمْ يُوْلَدْ "He did not have a child and He was not born."

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ "And nothing is like Him."

التَّكْبِيرُ *The Takbīr of Bowing*
 اللَّهُ أَكْبَرُ "Allāh is great!"

تَسْبِيحُ الرُّكُوعِ *The Glorification of Bowing*
 سُبْحَانَ رَبِّيَ الْعَظِيمِ "Glory be to my Mighty Lord!"

التَّسْمِيْعُ *The Tasmī'*
 سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ "God hears the one who praises Him."

التَّحْمِيدُ *The Tahmīd*
 رَبَّنَا لَكَ الْحَمْدُ "O our Lord, to You belongs all praise!"

التَّكْبِيرُ *The Takbīr of Prostration*
 اللَّهُ أَكْبَرُ "Allāh is great!"

تَسْبِيحُ السُّجُودِ *The Glorification of Prostration*
 سُبْحَانَ رَبِّيَ الْأَعْلَى "Glory be to my Lord Most High!"

التَّشَاهُّدُ *The Tashahhud*
 التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
 "Greetings, prayers and all things good are for Allāh."
 السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 "O Prophet, peace be on you, and the mercy and blessing of Allāh."

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
 "Peace be on us and all of God righteous servants."
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
 I bear witness that there is no god except Allāh and that Muḥammad is His servant
 and Messenger."

الصَّلَاةُ الْإِبْرَاهِيمِيَّةُ *The Salutation upon the Prophet*

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

“O Allāh, send prayers on our Master Muḥammad and on the family of our Master Muḥammad just as you sent prayers on our Master Abraham and on the family of our Master Abraham. Indeed, You are most-Praiseworthy and Noble.”

اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

“O Allāh, bless our Master Muḥammad and the family of our Master Muḥammad just as you blessed our Master Abraham and the family of our Master Abraham. Indeed, You are most-Praiseworthy and Noble.”

الدُّعَاءُ *The Supplication*

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

“O my Lord, make me and my children steadfast in the prayer. Our Lord, except our prayer! Forgive us, our parents and the believers on the day of Judgment.”

التَّسْلِيمُ *The Final Salutations*

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ “Peace and Allāh’s mercy be on you.”



APPENDIX E - BRIEF BIOGRAPHY OF IMĀM ABŪ ḤANĪFAH AND HIS STUDENTS³¹⁸



He is Nu'mān bin Thābit, whose *kunya* is Abū Ḥanīfah (Allāh have mercy on him). He was born in al-Anbār³¹⁹ and it is said in al-Kūfah in 80 (AH), he lived for 70 years and died in Rajab or Sha'bān in the year 150. According to the most correct view he died whilst in prison in Baghdad due to his refusing to accept the position of judgeship, and was buried in the Khaizrān graveyard.

His father Thābit was born a Muslim, and was from the people of al-Anbār according to that which is reported from Muḥammad bin Ishāq.³²⁰

Al-Khatīb³²¹ mentioned in his *Tārīkh* that Abū Ḥanīfah met four of the companions. They are: 'Anas bin Mālik in Baṣrah, 'Abdullāh bin Abī Awfah in al-Kūfah, Sahl bin S'ad al-Sāidī in al-Madīnah and Abū Ṭufail 'Āmir bin Wāthilah in Makkah. He did not meet any of them except that he took from them. He took fiqh from Ḥammād bin Abī Sulaimān,³²² 'Aṭā bin Abī Rabāḥ,³²³ Abū Is-hāq al-Sabī'i,³²⁴ al-Haitham bin Ḥabīb,³²⁵ Muḥammad

318 Taken from Shaykh Abū Bakr al-Mullā's *Minhāj al-Rāghib* pp. 31-34

319 In present day Iraq, for further information refer to *M'ujam al-Buldān* of Yaqūt al-Ḥamawī (1:305).

320 Muḥammad bin Ishāq bin Yasār al-Muṭṭalibī. He was a Muḥaddith, Ḥafīz, knowledgeable of Arab history and reported their poetry; he died in the year 151. Al-Dhahabī mentioned that he was a trustworthy narrator. See *Mizān al-I'tidāl* (2:468-475) and *M'ujam al-Muallifin* (9:44).

321 He is Aḥmad bin 'Ali bin Thābit better known as al-Khatīb al-Baghdādī. He was a muḥaddith and historian; he was born in the year 392 and it is said 391, and was raised in Baghdad. He travelled in order to learn hadith and passed away in Baghdad in the year 463. His *Tarikh al-Baghdād* is printed in 14 volumes. See *M'ujam al-Muallifin* (2:3) al-'Alām (1:172)

322 Ḥammād bin Abī Suleimān, the *mawla* of Ibrahīm bin Abi Musa al-Ash'arī, he was from al-Kūfah and a jurist. He was a trustworthy Mujaḥid Imām. See *al-Kāshif* (1:349) of al-Dhahabī and *al-Khulāsah* of al-Khazraji (92).

323 Aṭā bin Abī Rabāḥ, Abū Muḥammad al-Qurashī. He took from Aishah and Abū Hurairah. He lived till he was 80 and passed away in the year 114 or 115. See *al-Kāshif* (2:21), *al-Khulāsah* (p.266).

324 He is 'Amr bin Abdullāh Abū Ishāq al-Hamdhānī al-Sabī'i. One of the major scholars, he took from Jarīr, Udayy bin Ḥatīm, Zayd bin 'Arqam and Ibn 'Abbās. He lived till he was 95, and passed away in the year 127. See *al-Kāshif* (2:82).

325 He is Haitham bin Ḥabīb al-Sairafī al-Kūfī, he narrates from 'Ikrimah, Ḥammād bin Abi Suleimān, Muḥarib bin Dithār and al-Ḥakam bin Utaibah. Imām Aḥmad praised him. See *Tahdhīb al-Tahdhīb* (11:91).

bin al-Munkadir,³²⁶ Nāfi‘ the Mawlā of ‘Abdullāh bin ‘Umar,³²⁷ Hishām bin ‘Urwah,³²⁸ Sammāk bin Ḥarb³²⁹ and other major scholars from the generation of the Tabi‘in, may Allāh be pleased with them all.

From those who narrate from him and thus are his students are: ‘Abdullāh bin al-Mubārak,³³⁰ Wakī‘ Ibn al-Jarrāḥ,³³¹ Qāḍī Abū Yūsuf,³³² Muḥammad bin al-Ḥasan al-Shaybānī,³³³ Dāwūd al-Ṭā‘ī,³³⁴ Fuḍail Ibn ‘Iyād,³³⁵ Bishr al-Ḥāfi,³³⁶ Ibrahīm bin Adham³³⁷ and others. His knowledge has spread far and wide, his virtues and excellent qualities are numerous and have been mentioned in other works.

326 Muḥammad bin al-Munkadir bin ‘Abdullāh bin al-Hudair al-Taymī al-Madanī, the Ḥafīz. He narrates from his father, Aishah, Abū Hurairah, Abū Qatadah, Abū ‘Ayyūb and Jābir. See *al-Kāshif* (2:224).

327 He is Nāfi‘ Abū ‘Abdullāh al-Faqīh, he narrates from his Mawla Ibn ‘Umar, Abū Hurairah and Aishah. He was one of the major Imām’s of the Tabi‘in. See *al-Kāshif* (2:315).

328 Hishām bin ‘Urwah Abū al-Mundhir, and it is said Abū ‘Abdullāh al-Qurashī, he narrates from his uncle Ibn al-Zubair and his father. Abū Ḥātim said, “He is trustworthy and an Imām in ḥadīth”. See *al-Kāshif* (2/337).

329 Sammāk bin Ḥarb Abū al-Mughīrah al-Dhuhālī, one of the scholars of al-Kūfah. He narrates from Jābir bin Samūrah and N‘umān bin Bashīr. He said, “I met 80 of the companions.” See *al-Kāshif* (1/465) and *al-Khulāsah* of al-Khazrajī p.155-156.

330 ‘Abdullāh bin al-Mubārak bin Wādiḥ Abū ‘Abd al-Raḥmān al-Hanzalī, the Shaykh of Khurasān. His students include: Ibn Mahdī, Ibn M‘aīn and Ibn ‘Arafāh. He was born in the year 118 and passed away in Ramaḍān 181. See *al-Kāshif* (1:591).

331 Wakī‘ Ibn al-Jarrāḥ Abū Sufyān al-Ruwaṣī, one of the major scholars. His students include: Aḥmad, Ishāq and Ibrahīm bin ‘Abdullāh al-Qassār. He was born in 128 and passed away on the day of ‘Ashūrah in 197. See *al-Kāshif* (2:350).

332 He is the Imām, ‘Allāmah, Jurist (faqīh) of the Iraqis, Ya‘qūb bin Ibrahīm al-Ansarī al-Kūfī, the student of Abū Ḥanīfah. He narrates from Hishām bin ‘Urwah, Abū Ishāq al-Shaybānī, ‘Aṭā bin al-Sāib and their level. Those who narrate from him include: Muḥammad bin al-Ḥasan, Aḥmad bin Ḥanbal, Bishr bin al-Walīd, Yaḥyā bin Ma‘īn, ‘Alī bin al-Ja‘d, ‘Alī bin Muslim al-Ṭusī. Ibn Ma‘īn said, “Abū Yūsuf is from the people of ḥadīth and people of the sunnah”. See *al-Tadhkirah* of Ḥafīz al-Dhahabī (1:293) and *al-Intiqā* of Ibn ‘Abd al-Barr (p.329).

333 Muḥammad bin al-Ḥasan bin Farqad al-Shaybānī, the author of the six works which are called the *ẓāhir al-riwāyah* which transmit the relied upon positions of the Ḥanafī school. Ibn ‘Abd al-Barr quoted al-Shafi‘ī as saying, “I have not met a man more intelligent than him.” *Al-Intiqā* (337). He was raised in al-Kūfah, he studied with Abū Ḥanīfah, Mis‘ar bin Kidām and Sufyān al-Thawrī. He also narrated from Mālik bin ‘Anas (and is one of the narrators of his Muwaṭṭā‘), al-Awzā‘ī and Qāḍī Abū Yūsuf. He came to Baghdād where people came to study ḥadīth and fiqh from him. His students include: Imām al-Shafi‘ī, Abū Suleimān al-Jawzjānī, Abū ‘Ubaid al-Qāsim bin Salām and others. See *Tārīkh al-Baghdād* (2/172).

334 He is Dawūd bin Nasr al-Ṭā‘ī, the jurist and ascetic, he narrates from ‘Abd al-Malik Ibn ‘Umayr, Ḥumaid al-Tawīl, Ibn Abī Laylah, ‘Amash and others. His students include: Ibn ‘Uyaynah, Ishāq bin Mansūr al-Salūlī, Wakī‘ and Abū Nu‘aym. He was declared trustworthy by Ibn Ma‘īn and was included by Ibn Ḥibbān in the trustworthy narrators. Muḥārīb bin Dithār said, “If Dawūd had been in the previous communities Allāh would have informed us about him”. See *Tahdhīb al-Tahdhīb* (3:203).

335 Fudayl bin ‘Iyād al-Tamīmī al-Khurasānī the ascetic. His students include: Yaḥyā al-Qaṭṭān, Ibn Mahdī and others. He was trustworthy and praised greatly, he lived over 80 years and passed away in Muḥarram 187. See *al-Kāshif* (2:124).

336 He is Bishr bin al-Ḥārith bin ‘Abd al-Raḥmān bin Aṭā bin Hilal al-Marwazī, the well known trustworthy ascetic. He passed away in the year 227 at 67 years of age. See *Taqrib al-Tahdhīb* p.122.

337 Ibrahīm bin Adham Abū Ishāq al-Balkhī, the ascetic. He passed away in the year 162. See *al-Kāshif* (1:208).

APPENDIX F

الْإِعْتِرَافُ بِصِحَّةِ مَذْهَبِ الْأَحْنَفَاتِ

THE RECOGNITION OF THE
CORRECTNESS OF THE ḤANAFĪ
SCHOOL

by

Shaykh ‘Abd al-Raḥmān bin
Abī Bakr al-Mullā

[This original Arabic treatise and biographical information was kindly provided to the translator by Shaykh Rā‘ed al-Mullā, the grandson of the author. The translator has added subheadings, referencing of narrations and some brief notes to the translation.]

❧❧❧

BIOGRAPHY OF

SHAYKH ‘ABD AL-RAḤMĀN BIN ABĪ BAKR

AL-MULLĀ

❧❧❧

He is the most learned scholar and ḥadīth specialist, Shaykh ‘Abd al-Raḥmān bin Abī Bakr al-Mullā (Allāh have mercy on him). He was born in to the scholarly ‘al-Mullā’ family which traces its origin back to the noble companion ‘Abd al-Raḥmān bin Abī Bakr al-Ṣiddīq (Allāh be pleased with them both).

He was born on the day of ‘Arafāh in the year 1323 Hijrī. He kept the close company of his father Shaykh Abū Bakr, and likewise studied with other scholars of his city. He then travelled to Makkah and studied in the Madrassa al-Ṣawlatiyyah and kept the close company of the scholars of the Ḥijāz, both in the Ḥaram al-Makkī and Madanī as well as al-Ṭā’if.

From the notable scholars he studied with are:

- His father Shaykh Abū Bakr
- Shaykh Muḥammad ‘Abd al-Laṭīf al-Mullā
- Shaykh ‘Abd al-Laṭīf al-Ja’farī
- Shaykh Aḥmad al-Aliyy al-‘Arfaj
- Shaykh ‘Abd al-‘Azīz al-‘Uljī
- Shaykh ‘Umar Ḥamdān al-Maḥrasī
- Shaykh Ḥussain ‘Abd al-Ghanī al-Ḥanafī
- Shaykh Muḥammad Yaḥyā Amān
- Shaykh Ḥasan al-Mashāṭ
- Shaykh al-Sayyid Muḥammad ‘Abd al-Ḥayy al-Kāttanī

Shaykh ‘Abd al-Raḥmān passed away in the year 1421 aged approximately 98 years old having spent a life busy in learning, teaching and benefiting the Muslims. His written works include:

- An anthology of his poetry
- A poem on the different types of ḥadīth
- Collection of treatise on various issues (of which this article is one).

May Allāh ﷻ have mercy on him and allow us to benefit from his works.



THE RECOGNITION OF THE CORRECTNESS OF THE ḤANAFĪ SCHOOL



All praise is due to Allāh, the One who answers those who ask, and rewards those who perform righteous acts. Salutations and blessings upon the one who was sent by Allāh as a mercy to the worlds, our Master Muḥammad and upon all his family and companions. To proceed:

I was questioned by one of the students of knowledge in the Makkan sanctuary (Ḥaram al-Makkī), who was a follower of the Ḥanafī school, he said, “O Shaykh Abū Bakr, some students speak regarding the madhhab of Abū Ḥanīfah, and say such and such, and that his madhhab is based upon personal opinion. Do you have a beneficial [answer] to reply to that which has been said?”

I answered him with that which was convincing, so he said to me, “If you were to be kind enough to write this along with anything in addition to what you have mentioned which occurs to you, then I would benefit from it more.”

I said to him, “Allāh willing”, and the next day I began the writing of that which Allāh made easy for me in terms of an answer, hoping that this student and others who are ignorant of the knowledge and excellence of this imām of great stature would benefit from it.

I said: Know O seeker of benefit that Abū Ḥanīfah (Allāh have mercy on him) was the first of the imāms of *ijtihād*, and the earliest of them in terms of preservation of the sunnah and recording of knowledge and legal issues. Not least that of *fiqh* linked to the understanding of the book of Allāh and the Sunnah of His Messenger ﷺ. He met a number of companions³³⁸ and based his madhhab upon the Qurān, Sunnah and their

338 Imām ‘Abd al-Ḥayy al-Laknawī said in his work *Iqāmat al-Ḥujja* p.83-88, “The scholars have differed regarding whether the Imām was a Tab‘ī after they agreed that he was present during the time of the companions. There are from them those who negate this, and a group from the reliable ones affirm it. Shaykh al-Islām Abū Abdullah al-Dhahabī said in *al-Kāshif* regarding him ‘N‘umān bin Thābit bin Zawta (Allah be pleased with him) he saw ‘Anas (Allah be pleased with him) and heard from ‘Aṭā, al-‘Araj and Ikrimah.’”

He then said, “These reliable scholar; Al-Dārquṭnī, Ibn Sa‘d, al-Khaṭīb, al-Dhahabī, Ibn Ḥajar, Walī al-‘Irāqī, al-Suyūṭī, ‘Ali al-Qārī, Akram al-Sindī, Abū M‘ashar, al-Yāf‘ī, al-Jazārī, al-Turpishtī, Ibn al-

rulings.

As for that which is said regarding his madhhab - which is in opposition to the truth, and is incorrect - has been rejected by the people of truth and verification who are relied upon. If his madhhab was as they claimed, then why does it have a greater following than the others in terms of its adherents? We have been ordered to the majority, which is that which the majority of Muslims who follow the truth are upon, because this is closer to that which is correct. This is due to his ﷺ words, “My nation will not unite upon misguidance” reported by Imām Aḥmad in his *Musnad*.³³⁹ The contemporaries of Abū Ḥanīfah would boast of him and say, “Imām Abū Ḥanīfah is the imām of the imāms and the pride of the Muslim community (*ummah*).”

The Widespread Following of the Ḥanafī School

And for you - O successful student - is this report: During the time of the Ottoman empire a scholar was sent at the expense of the empire to travel in all of the Muslim lands and other than them; and to record that which he encountered along with a counting of the followers of Abū Ḥanīfah. So he went to the furthest East then returned, and went to the furthest West. When he returned from his journey he authored a book about his travels and named it “*Ḥayāt Abī Ḥanīfah*” he said in it, “I travelled the earth, the East and the West, and encompassed all that is in the lands of the Muslims. I found three quarters of the Muslims followers of Abū Ḥanīfah (Allāh have mercy on him).” These are the words of the travelling scholar.³⁴⁰

The Use of Analogy

From this I say: If Abū Ḥanīfah took from analogy (*qiyās*) due to the absence of a text (*naṣṣ*) in some issues, then analogy is the fourth pillar from the pillars of the religion upon which the rulings of the Sacred Law are built, this is agreed upon since the beginning of Islām. Abū Ḥanīfah dived in to it and deduced from it that which corresponded with the texts of the Sacred Law. He was the most knowledgeable of people in understanding and comprehension of the subtle points of correct analogy.

Hadith of Mu‘ādh

When the Messenger of Allāh ﷺ sent Mu‘ādh to Yemen he advised him with counsels, amongst them his words, “With what will you judge amongst people? He said: ‘The book of Allāh’, He said to him: ‘And If you do not find the solution in it?’, he said: ‘The Sunnah of His Messenger’, he said: ‘And if you do not find the solution in it?’

Jawzī, al-Sirāj have all stated that Imām Abū Ḥanīfah is a Ṭāb‘ī. Those who denied amongst them in reality denied his narrating from the companions. But this however was explicitly mentioned by another group from the relied upon hadith experts and historians”.

339 Aḥmad (25966).

340 Shaykh Muḥammad Abū Zahra in his book *Abū Ḥanīfah* p.466 said, “Likewise you see this legal school has spread East and West. Those who take from it and traverse its path are numerous. If the door of legal derivation (*takhrīj*) was opened for it, the scholars would extract from its principles rulings sufficient to include all environments.”

he replied: 'I will exert my judgement.'³⁴¹ He ﷺ concurred with him on this, and analogy is the result of correct understanding, for if it was not relied upon why is it counted amongst the pillars of the religion?

Abū Ḥanīfah (Allāh have mercy on him) was the first to record fiqh, and in his recording of legal issues he took the evidence from the book of Allāh, from the Sunnah of the Messenger of Allāh, and consensus of the companions, ﷺ. If he did not find an evidence he made analogy of the legal issue with the basis of the textual evidence, and this is the practice of every *mujtahid*.³⁴²

From his scrupulousness (Allāh have mercy on him) is that if he formulated a legal issue according to analogy he presented it to his companions and the scholars of his time. If they did not find that which conflicted with it they concurred with it and supported it. He would then instruct Abū Yūsuf, his student and companion, to record it, and Abū Yūsuf would record it. All of this was out of his desire to reach the truth. A *mujtahid* for whom absolute *ijtihād* is permitted, if he reaches the truth (*ḥaq*) then he has two rewards, and if he makes a mistake then he has one reward. So do not be - O successful student - in doubt regarding the correctness of the madhhab of your Imām, Abū Ḥanīfah, for he is with the truth and the truth is with him, Allāh willing. Leave aside that which has been said by those who are unable to comprehend the knowledge and excellence of Abū Ḥanīfah, whose fame is widespread in all of the lands. Such that he surpassed the scholars of his time and contemporaries in scrupulousness, worship, asceticism, memorisation, precision, preservation, and became well known by these. He was envied by some people, and they said what they said regarding him, as it is said:

There is no one who is safe from the tongues of people
Even if it is the pure Prophet

Likewise just as it is the Sunnah of Allāh with His Prophets and chosen ones from His creation, he ﷺ said, "Every possessor of blessings is envied."³⁴³ Is there a blessing more excellent than the virtue of knowledge, regarding which a poet says:

They envy the young man when they have not attained what he has
The people are his enemy and critics
Like the co-wives of the beautiful saying
Out of jealousy and unjustly that there was a defect in her face

341 Reported by Abū Dāwūd (3/313) and al-Tirmidhī (3/616) who indicated to its being weak. It does however have supporting narrations in a mawqūf form from 'Umar, Ibn Mas'ūd, Zayd bin Thābit and Ibn 'Abbās (Allah be pleased with them all) which were referenced by al-Bayhaqī in his *Sunan* (10/114). This was mentioned by him after his referencing of this hadith as a support to it as stated in *Mirqāt al-Ṣā'ud Sharḥ Sunan Abī Dāwūd* of al-Suyūṭī. See *Ghāyah al-ʿInāyah* (1/22) of Dr Ṣalāḥ Abul Ḥājj.

342 Imām al-Sha'rānī said in *Al-Mizān* (1/51) relating from Imām Abū Ḥanīfah, "He has lied-By Allah- and falsely claimed against us, [meaning] the one who says that we give precedence to analogy to an explicit text (naṣṣ). Is there a need for analogy after the presence of an explicit text (naṣṣ)?"

343 This is part of a ḥadīth reported by al-Tabarānī in his three *M'uḥams*; al-Bayhaqī in *Shu'ab al-ʾImān* (6228) and Abū Nu'aym in *al-Hilyah* (2:361). Al-'Irāqī in his *Takhrij Aḥādīth al-Iḥyā'* (3156) graded the narration as *da'if*.

Comprehensiveness of the Ḥanafī School

Then know - O successful student - that all of the Shari‘ah courts in the Muslim lands cannot do without the books of the madhhab of Abū Ḥanīfah, due to their need of them in order to resolve complex problems, due to the tolerance of his madhhab. The Muslim community is built upon tolerance in conformity with the evidences. He ﷺ said, “The religion is easy, no one goes to extremes in the religion except that it overcomes him.”³⁴⁴ Reported by al-Bukhārī from Abū Hurayrah ﷺ. And al-Bukhārī narrates from ‘Anas bin Mālīk ﷺ that he said: The Messenger of Allāh ﷺ said, “Make it easy and do not make it difficult, give glad tidings and do not repel...”

Praise of Imām Abū Ḥanīfah

And for you - O successful student - is a brief selection of that which the scholars, the carriers of knowledge have mentioned regarding some of the knowledge and excellence of Abū Ḥanīfah. From them are their words: Abū Ḥanīfah is the first to have recorded *fiqh* and organised its legal issues and books to make it easy for people to take from the Book and the Sunnah and the rulings of the Sacred Law. He was followed in this by Imām Mālīk in his Mu‘waṭṭā.

Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī said, “Al-Shāfi‘ī said: People in *fiqh* are the children of Abū Ḥanīfah.” Abū Ḥanīfah was the first to record the *farā’id*, making easy their route, and making clear their meanings. Al-Khatīb al-Baghdādī (Allāh have mercy on him) relates from one of the ascetic scholars that he said, “It is incumbent for the people of Islām to supplicate for Abū Ḥanīfah in their prayers due to his preserving for them the Sunnah and Sacred Law.”

Ibn Maymūn (Allāh have mercy on him) said, “There was not during the time of Abū Ḥanīfah anyone more knowledgeable, comprehending, scrupulous, understanding of *fiqh* and more ascetic than him.”

Ibrāhīm bin Mu‘āwiyah (Allāh have mercy on him) said, “Abū Ḥanīfah paved the path of knowledge for people, and made clear from them its difficult [matters].”

Dāwūd al-Ṭā‘ī (Allāh have mercy on him) said, “Abū Ḥanīfah is a star which the travellers seek guidance by.”

‘Abdullāh bin al-Mubārak said, “I have not seen anyone more scrupulous and knowledgeable than Abū Ḥanīfah.”

They described him possessing a brilliant ability to deduce legal rulings from the Book and Sunnah and resolving difficult problems.

Abū ‘Ubayd (Allāh have mercy on him) said, “I heard al-Shāfi‘ī say: He who wishes to learn *fiqh*, then let him pay close attention to Abū Ḥanīfah and his companions, for all of the people are his children in *fiqh*.” He also said, “I do not know of anyone who bestowed upon me in knowledge like Muḥammad bin al-Ḥasan the companion of Abū Ḥanīfah, for all of the people are his children in *fiqh*.”

Khalaf bin Ayūb (Allāh have mercy on him) said, “Knowledge came from Allāh to Muḥammad, then it came to his companions, then it came to the followers (*tābi‘īn*), then it came to Abū Ḥanīfah and his companions. Those who wish let them be happy

³⁴⁴ Al-Bukhārī (38).

and those who wish let them be angered.” Cited from *Tārīkh al-Baghdād*.

Imām Abū Ḥanīfah and Ḥadīth

Imām al-Laknawī (Allāh have mercy on him) said refuting those of his opponents who criticised Abū Ḥanīfah and accused him of weakness in ḥadīth, “This view is rejected upon the one who proclaims it, due to his ignorance of the reality of Abū Ḥanīfah’s knowledge, and which ugliness is greater than this? For Abū Ḥanīfah is an imām, scrupulous, conscious of Allāh, pure, fearful of Allāh, preserver of the Sunnah, and he has well known miracles, so from where is weakness attributed to him!?”

Sometimes they say his preoccupation was with *fiqh*; reflect on this and look with justice, how is that which they have attributed to him a defect? Rather the jurist (*faqih*) is more deserving of ḥadīth being taken from him.³⁴⁵

The Term Opinion

Sometimes they say he was from the people of analogy and opinion, and opinion is deducing for the new situation from the textual sources according to the method of the jurists of the companions, followers and their followers, by linking the situation to its like in the Book and the Sunnah. The person of opinion is praised, and the one without opinion is not referred to and is not benefitted from. If it is said that so and so is a person of opinion, then this is a praise of him; and if it is said that so and so has no opinion, it means that which is correct cannot be benefitted from his opinion and he is unable to provide that which is requested from him. Al-Khatīb referenced most of these reports in *Faqīh al-Mutafaqqih*, and likewise Ibn ‘Abd al-Barr in *Jāmi‘ Bayān al-‘Ilm* with a detailing of the sources of these reports.

The definitive view regarding this is that the jurists amongst the companions, the followers and their followers meant by the term opinion the meaning which has been mentioned previously, which is deducing a ruling regarding a new situation from the textual evidences. This is from the agreed upon matters that there is no means to deny. Thus opinion according to this meaning is an attribute of praise of the one being praised, every jurist whom informs with precise and vast understanding is described with it.

Thus you find Ibn Qutaybah mention in his *Kitāb al-M‘ārif* his statement “Jurists” with the title “People of Opinion.” And he counts amongst them al-Awzā‘ī, Sufyān al-Thawrī, Mālik bin ‘Anas (Allāh be pleased with them all). Likewise you will find Ḥāfiẓ Muḥammad bin al-Ḥārith al-Khashānī mention the companions of Mālik in their book *Qudā‘ al-Qurtubā* with the name “The People of Opinion,” and this was also the practice of Ḥāfiẓ Abū Walīd al-Qurtubī in his book *Tārīkh ‘Ulamā al-Andalus*. Likewise Ḥāfiẓ Abū Walīd al-Bājī in his commentary of *al-Muwaṭṭā‘* and Ḥāfiẓ Ibn

³⁴⁵ Shaykh Ghāwajī al-Albānī said p.231-232, “Yes, the Imām (Allah Most High have mercy on him) gave preference to narrations according to the understanding (fiqh) of the narrator in comparison to a narration whose narrator was not a jurist. This is because the jurist comprehends and understands that which the non jurist does not comprehend. Not least when the hadith may be narrated in meaning, and this has come from the tongue of Abū Ḥanīfah (Allah Most High have mercy on him) in his discussion with Imām ‘Abd al-Raḥmān al-Awzā‘ī as is mentioned in reports.”

‘Abd al-Barr also, such that when he authored the commentary on *al-Mu’waṭṭā* he named it “The memorization of the legal schools of the scholars of the lands in that which the *Mu’waṭṭā* contains of meanings of opinion and narration.”

From this it becomes clear that the application of the narrated reports regarding the criticism of opinion are in regards to personal desire in the *fiqh* of the jurists...

The Labelling of the Ḥanafis as People of Opinion

As for the specification of the Ḥanafis with this name, it is not correct except with the meaning of complete mastery in deduction, the mention of which is in the Qurān. For *fiqh* in all situations must be accompanied by opinion whether it is in Madinah where revelation descended, or in Iraq. All of the groups of the jurists differ in the conditions of *ijtihād* due to the evidence which was apparent to them. They are agreed in taking from the Book, Sunnah and analogy, and not confining themselves to one of them.³⁴⁶

Sulaimān bin ‘Abd al-Qawī al-Ṭūfī al-Ḥanbalī in his *Sharḥ Mukhtaṣar al-Rawḍa* on the principles of law according to the Ḥanbalīs said, “Know that the people of opinion in terms of description are all those who deal with legal rulings with opinion. Thus it encompasses all of the scholars of Islām, and is not specific to one and not another, because each of the Muṭṭahidīn in his *ijtihād* cannot do without reflection and opinion.”³⁴⁷

And by this every person of deep understanding will understand that opinion is not specific to the Ḥanafis but is shared between all of Muṭṭahids, as for the one who makes it specific to the Ḥanafis, then the notable scholars have extensively refuted him with clear proofs by which every just person will be convinced. Like the Shaykh, the most learned verifying scholar, the proof, Imām Muḥammad ‘Abd al-Ḥayy al-Laknawī (Allāh have mercy on him) and other than him from the researching scholars.

Reflect on His ﷺ words, “And consult them in the matter,” addressing this to His Prophet ﷺ, and the order is general for his community. In this command is a proof that reason is given consideration, and benefit is obtained from it, and it is from the legislation for this community. Do you not see how ‘Umar bin al-Khaṭṭāb ؓ would present his view to the Messenger of Allāh ﷺ and the Qurān would be revealed in agreement to him? Al-Suyūṭī (Allāh have mercy on him) mentioned that the agreements of ‘Umar bin al-Khaṭṭāb reached seventeen. Sound reason is not rejected except by an ignoramus or arrogant one who is not paid attention to nor given consideration, “Leave that which causes you doubt to that which does not cause you doubt.”³⁴⁸

346 Shaykh Ghāwajī al-Albānī said p.233, “It has been mentioned previously in the discussion of the principles of the school of the Imām (Allah Most High have mercy on him) that the fourth principle according to him is analogy, *ijtihād* and opinion...It is agreed upon that taking from analogy and opinion is the position of the four Imāms and relied upon legal schools. No credence is given to the *Zāhirīs* and their likes who deviate from this...It has been mentioned previously that the Imām (Allah Most High have mercy on him) does not take in to consideration opinion nor resort to it except if there is an absence of a text on the matter. Ibn al-Qayyim al-Ḥanbalī said in *I’lām al-Muwaqq’ain*, “The companions of Abū Ḥanīfah are agreed that the legal school of Abū Ḥanīfah is that the weak *hadith* according to him is superior to analogy and opinion. And upon this he built his legal school”.

347 (3:289).

348 Al-Tirmidhī (2518) who graded it as Ḥasan Saḥīḥ, al-Nasāī in *al-Ṣughra* (8:327-328).

As for that which some students mention regarding the madhhab of Abū Ḥanīfah it is as said - I heard them saying - I say: This is from ignorance, stupidity and blame. It is upon the teacher who pours in to the ears of the students that which is outside the subject matter of their lessons which is of no concern to him, and which is of no benefit to them. He ﷺ said, "From the goodness of a person's Islām is his leaving that which does not concern him".

Except that he wishes to create differences between Muslims, and this practice has been forbidden by Islām which has come to encourage us towards love, co-operation, unity, elimination of disagreement, harmony of hearts, unity, one voice and not being divided. We seek refuge with Allāh from the ignorance of the ignoramuses.

Then I return and say, all praise is due to Allāh who made for the Ḥanafīs a relied upon correct view, which enlightens for them the path, and removes from them any hindrance. The Muslims refer back to it for their problems, and it is a solution to their problems in important matters. So leave - O student - the incorrect speech that has been said regarding the school of your Imām, Abū Ḥanīfah, which continues to be supported and victorious, and the one who criticises his school, then his is deluded and it is rejected upon him:

Like the one striking the rock in order to make it weaker
It did not harm it but rather it caused the horn of the animal to bleed

That which is incumbent upon us with regards to our imāms of ijtihād, the people of the four madhhabs whose righteousness and virtue is attested to, is that we hold a good opinion of them because of the great struggle that they undertook in preserving the pure Sunnah by their recording, preserving and guarding it from those who tampered with it. Along with our belief that all of them are upon truth and guidance from Allāh, all of them agree on the principles of the religion, their difference being only in the branches, as it is the area of ijtihād. This is according to that which reached them from the Sunnah from the evidences related to rulings, each one of them took that which reached him and he regarded as authentic.³⁴⁹

This is in accordance to that which reached them from the Sunnah from the evidences for the legal rulings. Each of them took from that which reached him and was sound according to him, and they are source. Drawing from the one upon whom was revealed: "And we revealed upon you the remembrance to make clear for the

349 'Allāmah Ibn Taymiyyah in his work *Raf' al-Malām* (Present in *Majmū' al-Fatāwa* 20/232) detailed the possible reasons for the Mujaḥid Imāms not appearing to act upon a hadith. A summary of some the reasons is as follows:

- i) That the hadith did not reach the Mujaḥid Imām
- ii) The hadith may have reached him but he did not regard it as being authentic
- iii) His conditioning certain criteria for the acceptance of a sole narrator report (khabar al-wahid)
- iv) The hadith may have reached him but he forgot it
- v) His not comprehending the legal implications of the hadith
- vi) His not believing that there was any legal implications in the hadith
- vii) His believing that the legal implication indicated in the hadith is not actually meant due to another evidence
- viii) His believing that the hadith is weak or abrogated due to another evidence.

people that which was revealed upon them from their Lord so perhaps they may be conscious.” When Imām Mālik presented his book *al-Muʿwaṭṭā* to al-Rashīd he said, I will make the people follow it, meaning act upon it, and confine themselves to it. Imām Mālik said, “Do not do this, because the ḥadīth of the Messenger of Allāh has spread amongst the people after the Islamic conquests, and each took his share from it.” And this is from that which indicates to his scrupulousness.

The author of *Jamʿ al-Jawāmiʿ* said, “Abū Ḥanīfah, Mālik, al-Shāfiʿī and Aḥmad are upon guidance from Allāh.”³⁵⁰

I say: This is what we believe regarding them (Allāh be pleased with them and please them!) bless us with good manners with them, and benefit us by their knowledge in both worlds.

Know O student - Allāh give you success - that the witnessing of the great imāms of ijtihad such as Imām al-Shāfiʿī, Sufyān al-Thawrī, Ibn ʿUyaynah, ʿAbdullāh bin al-Mubārak and their likes from those whom the Prophet bore witness to their goodness. These are those who bore witness to Abū Ḥanīfah’s vast knowledge, asceticism, scrupulousness, memorization of the Sunnah, recording of *fiqh*, which indicates to his excellence and lofty rank.

And all praise is due to Allāh who guided us to this, and we would not have been guided if Allāh had not guided us. And salutations and many blessings upon our Master Muḥammad, upon his family and companions.

Written on 4/3/1387

350 Imām al-Suyūṭī commented on this in his *Kawkab al-Sāʿi* (2/573), “We believe that these Imāms, and all of the Imāms of the Muslims are upon guidance from their Lord in terms of belief, and other than it. No attention is paid to the one who speaks regarding them regarding that which they are free of. They were in knowledge, divine gifts, profuse understanding, religion, scrupulousness, worship, asceticism and greatness of rank that which cannot be surpassed”.

❧❧❧

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